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The Perkins School *of* Theology JOURNAL

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OUR FORTIETH ANNIVERSARY:

Past, Present, Future

ALUMNI NEWS

BOOK REVIEWS

FALL NUMBER: 1954
Southern Methodist University, Dallas, Texas

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

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OUR FORTIETH ANNIVERSARY

PAST, PRESENT, FUTURE

I. DEDICATION

THE JOURNAL this fall is an anniversary issue, concerned with a survey of the past, a description of the present, and a preview of the future of Perkins School of Theology. Its purpose is to give a more complete picture of the School at its fortieth anniversary.

In a very real sense this issue of the JOURNAL is made possible by two groups of people: deans, faculty, and staff of the past forty years, and the donors who have provided in large part the financial undergirding of the School. It is to these persons that this issue of the JOURNAL is dedicated.

The six deans of the institution have had a significant part in the building of the School: Bishop E. D. Mouzon, Bishop Hoyt M. Dobbs, Bishop Paul B. Kern, Dr. James Kilgore, Dr. Eugene B. Hawk, and Dr. Merrimon Cuninggim, the present dean. The long years of service on the faculty by Professors Seneker, Goodloe, Hicks, Carlyon, Davis, Gealy, and others of past years are testimony to the stability of the institution. Mrs. Warnick who completed her thirty-fifth year on the library staff last year and Miss Anders as registrar have rendered uncounted service through the years likewise. More recent additions to the faculty but still a part of the "older" group in terms of service are Professors Marlatt, Marsh, and Martin. The addition of other faculty and staff members during the past few years has brought the total full-time teaching staff to twenty-two, the library staff to three, and the secretarial staff to seven. In addition eight other persons will be teaching part-time during the year.

This would not have been possible had it not been for the liberal supporters of the School. To be sure The Methodist Church has come increasingly to support its seminaries during the past years, and faculty additions have been made possible as a result of this increased support. Yet to underwrite the total budget of the school gifts are needed, and the buildings and the scholarship program are almost completely dependent on the gifts of generous individuals.

It is impossible to name all of these donors. From time to time during recent years their munificience has been made public. A list of gifts for buildings, endowment, and other special projects is carried on pages 11 and 12 of the current Catalog. Beginning on page 19 is the list of scholarships, fellowships, loan funds, and prizes which have been given to the school, and these occupy more than ten pages.

Perhaps a word of appreciation ought to be said concerning the gifts which are of smaller amount than those which have been given the widest public press. I remember Dean Hawk's telling me about a scholarship fund set up by a widow of modest means. Each year she took part of her tithe and sent it to him in order to build up an endowed scholarship which through the years will help make it possible for some student to complete his seminary training. The story could be multiplied

manifold were there space to do it.

Perkins School of Theology is what it is today, because of the foresight of its founders, the dedication of its faculty and staff, and its financial undergirding by its constituency. Its future is assured only as it continues to have a dedicated faculty and as it continues to enjoy the support of its constituency.

The way ahead is not an easy one. The ground has been plowed. The seed has been sown. Many harvests are yet to be reaped. We at Perkins offer a prayer of gratitude for those who made the school possible in the past and a prayer for guidance that we may build on the foundation which they have laid, remembering that "no other foundation can anyone lay than that which is laid, which is Jesus Christ."—H. G.

II. A LOOK AT THE PAST

By ROBERT W. GOODLOE

THIS IS THS fortieth year of the School of Theology. Sixty-five persons were enrolled during its first sessions, 1915-1916, and there was a teaching staff of six members. The catalog for 1954-1955 carries the names of twenty-five resident and six visiting professors, with a student-body of approximately four hundred. During the ten year period, 1915-1924, 77 persons received the degree of Bachelor of Divinity; 194 were graduated during the second decade, with 261 for the third such period; 644 were awarded that distinction 1945-1954. More than 150 of these graduates served the nation as chaplains during World War II; three of its professors and seven of its students have been elected Bishops, one of them in the Argentine, one in Mexico; and one of these this summer was honored by being elected a President of the World Council of Churches.

How the Methodist Church has educated its Preachers

Although the Wesleys were among the best trained men of their day, Methodism made no requirement of formal studies among the preachers until 1816, when a two-year course of study was prescribed, leading to full connection in the annual conference. This new regulation was offered to the General Conference by a committee "appointed to provide a more ample support of the ministry among us, to prevent locations, and the admission of improper persons into the itinerancy . . ." Twenty-eight years later the course was expanded to four years. In 1860 the Church set up studies prerequisite to admission on trial, and beginning in 1892 those seeking a license to preach were asked to take examination upon certain books laid out for that purpose.

Custom in that day rarely sent a novice out alone, to serve a pastoral charge; instead, like the apprentice system of training then generally employed in industry and the professions, prospective pastors were associated as helpers with an older minister, who directed the studies of those laboring with him on the charge. As congregations increased in membership, demanding the full-time service of a pastor, this method of adminstering the Course of Study gave way to what is now called the theological seminary. Instead of a more mature preacher having on the circuit with him one or a half a dozen neophytes, it seemed advisable to bring the future church leaders together in some central location and there carry on a systematic study of the several branches of learning proper for the ministry.

Theological Seminaries among the Methodists

Methodists think of Boston University School of Theology as their first institution for the formal training of preachers. This work was begun in 1839. During the generation previous to that date the Congregationalists had established the Andover Theological Seminary; Presbyterians were sending their young men to Princeton; and in 1822 the Yale Divinity School opened its doors. One after another these seminaries were set up by the Methodists until in the latest report of the Board of Education the following are noted, given in chronological order of their founding.

Date	School	Faculty	St'ds.	Expenses
1839	Boston University School of Theology	24	332	$434,445.00
1854	Garrett Biblical Institute	19	681	383,114.00
1869	Drew Theological Seminary	19	259	521,657.00
1882	Westminster Theological Seminary	10	168	91,326.00
1883	Gammon Theological Seminary	12	48	108,974.00
1892	Iliff Theological Seminary	8	179	135,618.00
1914	Candler School of Theology	28	472	439,155.00
1915	Perkins School of Theology	16	479	419,528.00
1922	U of So California Divinity School	12	156	74,716.00
1926	Duke University School of Religion	18	269	233,146.00
	Totals	166	3,043	$2,841,679.00

In addition to the young men studying in our own seminaries, latest reports indicate that more than twelve hundred Methodist preachers are receiving their formal training in seminaries maintained by other denominations.

Origin of the Perkins School of Theology

As with the Divinity Schools of Harvard and Yale, that at Southern Methodist is in reality an expansion of the "Biblical Department," first undertaken at Soule University in 1860 and carried forward at Southwestern upon the establishment of that institution in 1873. Soule University announced that in addition to the usual college subjects instruction would be offered in Law and in Biblical Literature. Concerning this course of study for future ministers, the catalog explained: "It will embrace the Hebrew language, systamatic theology, ecclesiastical history, Church polity, homiletics, and hermeneutics." A similar program had been enterprised by the Baptists at Baylor in 1851; but both Soule and Baylor suffered the handicaps of the Civil War and reconstruction, and a full generation passed before those early dreams were made a reality. In 1900, the studies at Baylor were greatly expanded; the Department became a "theological seminary" in 1905, and five years later it was set up in its present location at Fort Worth, under the name: The Southwestern Baptist Theological Seminary. Texas Christian University had a like history: special emphasis upon ministerial training was begun in 1902, and in 1906 The Brite College of the Bible was organized.

By 1900 Texas Methodists sensed the need of more ample instruction for young ministers than was available in the Biblical Department at Southwestern. In 1901 the "Summer School of Theology" was opened at Georgetown. Among its promoters, and serving as its first Dean, was Dr. Seth Ward, who was elected a Bishop in 1906. Bishop Ward gave enthusiastic direction to the movement, and in 1908 Dr. E. D. Mouzon, pastor of the Travis Park Methodist Church, San Antonio, became Dean of the Theological Department of Southwestern University. Although the Vanderbilt School of Religion was at that time being attended by boys from Texas and warmly supported by annual conference pronouncements from this section, to many Methodists of the Southwest it appeared that an institution in this area could serve the Church here with best effect. Concerning the leadership of Bishop Ward in this cause, Professor Frank Seay,

during those days an instructor in the Biblical Department of Southwestern and later one of the original faculty of the School of Theology at S.M.U., explained that "it was the dream of his (Bishop Ward's) life before the Vanderbilt question had arisen to see a school for Methodist preachers established west of the Mississippi. Before leaving for his trip to Japan, where he died, he declared this the matter nearest his heart and the greatest need of Southern Methodism, and he was equally emphatic that this school should be situated in Dallas." Thus the actual opening of the School of Theology in 1915 was the culmination of more than a decade of planning.

The Course of Study in the Perkins School of Theology

Never unmindful of the achievements and insights of the Church in the past, those who founded and have continued the School of Theology of Southern Methodist University have endeavored to relate these studies to the people and the needs immediately about them. They have believed that along with the historical content of the Christian religion attention should be given to such large fields of concern as human nature in its individual and social aspects, its ethical responsibilities, and its economic activities. From the first faculty until today it has been assumed that these matters should be approached with the question in mind: How should the Christian religion modify existing conditions?

In this approach the School of Theology has been representative of its American inheritance and has gone hand in hand with the development of general education in this country. Between 1820 and 1835 the older colleges began to add "the study of mercantile and business affairs to the respectable themes inherited from the landed clergy of medieval times." A generation later came the establishment of colleges courses such as were offered in the Lawrence Scientific School at Harvard, and the Sheffield Scientific School at Yale. In 1862 the United States Congress passed the Morrill Act, encouraging the study of Agriculture and Mechanics, especially in the newer states of the West and South, by setting aside substantial areas of land as endowment for such institutions as would meet its indicated conditions. The A & M College, first "state" school in Texas, came out of the challenge of that lead.

This emphasis upon the "practical" is a part of that which has made America distinctive among the nations of the earth; it has encouraged freedom, the sense of responsibility, hard work, and the ideal of solid moral character. More than a century ago the famed French scholar and political writer, Alexis DeTocqueville, observed that "general ideas alarm their (American) minds, which are accustomed to positive calculations, and they hold practice in more honour than theory." The necessities of every-day life in this new world called for a resourcefulness in the individual which encouraged shrewdness and capacity and demanded a type of schooling of such nature as would enable the student to meet whatever situation might confront him.

The early catalogs of the School of Theology indicate how sensitive were the members of the faculty to these immediate, insistent needs of the Church. They organized a course of instruction arranged under the following heads: (1) Christian Doctrine, (2) Old Testament, (3) New Testament, (4) Church History and Missions, (5) Ministerial Efficiency, (6) Philosophy of Religion, (7) Religious Education, and (8) Sociology. Such a title as "Ministerial Efficiency," in place of the older "Pastoral Theology," indicates the interpretation of the task faced by the Seminary. That up-to-dateness may be seen also in the presence of "Religious Education" in the very first catalog, with such course titles as "Child Psychology," and

"The Psychology of Religious Experience." In the field of Sociology men were given instruction in "The Church and Modern Social Problems," in "The Rural Church," and "The City Church and its Social Problems." Awareness of the outreach of Methodism and its relation to the Church universal is to be seen in that almost a score of years before the World Council of Churches was organized, there were classes in the School of Theology giving full time to the study of the Ecumenical Movement.

From the beginning of the School's history the aim has been that every student be related directly to some congregational task, and each faculty member accepted as a part of his official obligation to visit, to counsel, and to direct given students in their extra-curricular activity. When the writer took up his teaching duties in 1921, Dean Kern gave to him a list of the student pastors for whom he was to be responsible: the first on the list was W. C. Martin, then serving the Church at Lisbon, in South Dallas!

The Faculty of the School of Theology

Such rapid changes have come in educational experience, and so great the insistence upon the "Doctors Degree" as condition for teaching in our day, that one scarcely realizes the situation even as late at 1915, when the University opened. The General Conference of the preceding year, 1914, was the first to mention "education" as a condition for admission into the ministry, and it set the high school course as standard. In 1926 the Church fixed two years of college study as academic prerequisite. The Southern Church advanced its requirement to a college degree in 1934, and the Methodist Episcopal Church followed that stand in 1938. In more recent years some annual conferences have moved up to seminary graduation for "full connection," but the highest requirement made by the Discipline for the Church at large is still college graduation.

Persons inclined to criticize the meager formal academic achievements of the Church often forget that "higher education" is primarily a product of the specialization of twentieth century life. It is true that A.M. degrees are of long standing and that even the doctorate has had its prominence. But it is also a fact that until about 1875, almost without exception both the Master of Arts and the Ph.D. were granted "honoria causa." Such degrees were in recognition of general intellectual interest and were not given at the end of a specific course of college or university study. The first "earned" A. M. degree at Harvard was granted in 1874, that at Princeton in 1879; Yale awarded its first "earned" Ph.D. degree in 1861; the earliest such degree at the University of Texas was given in 1910. The popularity of such training came out of the German emphasis upon research and the demands of developing industry in the latter half of the 19th century, and neither American nor British universities gave much encouragement to that work before the beginning of the present century.

Though coming directly out of the pastorate into teaching, of the six professors constituting the faculty of the School of Theology, in 1915, every one held an earned A.M. degree, one had received the Ph.D., three had taken graduate work at the University of Chicago, and two had pursued courses in Europe. Requirements for graduation from the School of Theology with the B. D. degree were patterned upon the ideals at that time set by the best recognized seminaries of the country, and from such standards, increased from period to period, the institution has never departed. The inscription embedded in the foyer of the seminary's first separate building, the original Kirby Hall, is still the motto of the School of Theology: "Let us unite the two so long divided—knowledge and vital piety."

III. ON THE WAY

By J. T. CARLYON

It may be significant for everything Christion that the first believers were a people of "The Way." They were on the march for God and the Kingdom. They were messengers of Good News in the name of their Lord. They made a "movement" rather than an institution.

The Perkins School of Theology claims its inheritance of Christian progressiveness. It has always been a good school, with splendid leadership. Its presidents and deans and faculties have held the respect of the Church and the community. Its graduates and ex-students have gone into all the world to preach and to teach and to minister in the name of Jesus Christ. It is not ashamed of its past. But it is not satisfied. There is a better today and a greater tomorrow. And none will rejoice more in the promise of progress than those who have had a part in the worthy yesterday.

The University is alive and alert. The Schools of Arts and Science, Education, Engineering, Law, and the rest are vigorous companions of Theology. Together they make up the living whole. The greater University requires a greater Perkins School of Theology.

The enlarged material equipment offers the student of today the necessary tools with which to work. Many friends have made substantial contribution to the life of present-day theological students. The men and their families live more abundantly and work more effectively because of these generous donors. There are few, if any, better equipped schools of theology on the continent. Eight buildings now carry the load formerly accepted by Kirby Hall, the gift of Mr. and Mrs. Harper Kirby of Austin, Texas. The air conditioning of the new structures makes it possible to be comfortable in Dallas for twelve months of the year.

The student body has progressed with the physical equipment. I came to S.M.U. in the fall of 1936. There were enrolled in the School of Theology for that year a total of 106 different students (over the twelve months), while last year there were 458 students for the same period. In addition to the regular enrollment there were 173 more women and men who spent at least 5 weeks as members of the School for Approved Supplies, meeting at the same time as the regular summer session of Perkins. Not only is there a much larger enrollment, but also a much greater number of rejections of those who could not meet the exacting requirements for admission. The student body is thus a better Perkins community, as well as a larger one. The quality of graduates ought to improve from year to year as the colleges send us better prepared persons.

It would be expected that a professor emeritus would be especially interested in the faculty of this year. In 1936-7 there were seven fulltime members of the teaching group. Of them, four had been awarded the teaching degree of Doctor of Philosophy. For the current year there are announced 22 full-time professors, giving all their time to the School of Theology. Of these 14 have already received their Ph.D. degrees and 5 more are in process of getting the same degree. It is thus highly probable that 19 of the 22 full-time faculty members will have their doctor's degree in the near future. Beyond this fine faculty there are visiting teachers, both from the College of Arts and Sciences and from outside the University. The training of these men has been thorough and representative of the best academic traditions. Among the Schools and Universities where these men have studied are Boston, Chicago, Emory, Garrett, Iowa, Northwestern, Southern Methodist, Toronto,

Union, Vanderbilt, and Yale.

President Willis M. Tate and Dean Merrimon Cuninggin bring to the administration of the Perkins School capable and vigorous leadership which promises to integrate the School into the total program of the University in commendable fashion. Supported as they are by an able and dedicated faculty, as also by a loyal and hopeful body of alumni, and most of all by consecrated Methodists, the School should move forward in an era of usefulness far exceeding anything in the past.

May the Spirit of God guide the Perkins School of Theology "on the way," even as the early Church was led "into all the world," preaching and teaching and baptizing "in the name of the Father and the Son and the Holy Spirit."

IV. THE SEMINARY AND THE UNIVERSITY COMMUNITY

By Willis M. Tate

DEAN ERNEST C. COLWELL, in his dedicatory address for the new buildings of the Perkins School of Theology, admonished us that these buildings would not serve their purpose unless the relationship between the School of Theology and the University become more than a geographical one. He insisted that the University community needed the emphasis and values of the Seminary. Moreover, he proclaimed that the School of Theology needed the intimate and rigorous association with the University and the sharp intellectual criticism that should follow a giving of each other in the community camaraderie.

Now a school generation later, let us measure the place of the School of Theology in the life of the University community. A separate physical plant with its own study, living, and worship accommodations has made a close association between the Seminary and the University campus difficult. Not only is the School of Theology independent by space and equipment, but this equipment is the envy of the other colleges. The chronological age of students and the difference between graduate and undergraduate activity are added barriers. A field program that pulls the "theolog" away from the campus for his laboratory adds to the problem of assimilation. The most subtle division is the not uncommon assumption by the seminary student that a man of God is a a man apart and he should expect to be treated differently as an individual and as a group.

In spite of these natural barriers there is a determined oneness to our campus. The School of Theology takes its place with the College and the Schools of Law, Engineering, Music, and Business Administration to form the balance of a *Univ*ersity. Surely the seminary has given us some of our most vigorous academic leadership. The giants of the School of Theology faculty are admired and revered among our most competent scholars. The School of Theology is in fact our most advanced graduate school and, as such, flavors the University community with the maturity of advanced study. The combined effect of this leadership gives us a constant enlightenment for religious values and spiritual insight.

Although many of our Seminary students have another undergraduate Alma Mater, they come to feel a constructive loyalty to Southern Methodist University. Although their advanced work demands a degree of isolation, they have been prominent in flavoring the student leadership of

the entire University with a wholesome effect.

The entire University community has left its favorable marks on the School of Theology. It not only helps the Theology faculty and student body measure up to a commendable pedagogy, but it offers the social and cultural advantage of a large university. Working side by side with the non-church professions it flavors the call to the ministry with a sense of Christian vocation. It is a constant reminder that all work can be done to the glory of God, and the salvation of the world and the strength of the Church depend upon consecrated laymen who are nurtured in Christian education. A pride is instilled in the embryonic minister in the part that the educational philosphy of the Methodist Church is endeavoring to accomplish. The University stands as the consistent symbol of the Church at work in the field of higher education.

It is a workable interaction with great benefits to both the University and the Seminary. The University's greatest pride is in the magnificent development of the School of Theology taking its place as a recognized leader in the field of theological education. It is natural for a university administration to brag of the institution's accomplishments. None is more obvious or appreciated than the Perkins School of Theology of Southern Methodist University.

V. THE NEW CURRICULUM

By WESLEY C. DAVIS

FRIENDS OF Perkins School of Theology are acquainted with the new curriculum launched at the seminary in the fall of 1953. A description of the program with its underlying philosophy was first published in the spring issue of the JOURNAL for 1953, and the past two catalogs have presented it in greater detail. In this year's theological school issue of the CHRISTIAN CENTURY (April 28, 1954) Dean Merrimon Cuninggim introduced it to a wider public.

This new schedule of studies represents a venture of faith. It was adopted not with entire satisfaction but in the conviction that it represents a forward-looking approach and with the understanding that periodically it would be reexamined and such changes made as these reviews warrant.

A full evaluation of the total curriculum will, of course, be possible only after it has been tried; and that is two years away. As a matter of fact the program has not yet been completely written: only the core-curriculum has thus far been outlined. Concerning the offerings of the third year only this general statement has been made: "In the third year various seminars will be offered in an attempt to bridge the gap between the student's seminary training and his professional work." Our next task therefore is that of defining these seminars, emphasing, of course, their practical purpose.

But how does the program look after one year's trial? Several things have been learned, among them these: that a curriculum such as ours aims to be can never be finished, or, static, but rather must be subject to constant revision; that adjustments on the part of both students and teachers required by our program are extremely difficult but not impossible; and that methods are variable and there may be more than one way of reaching the desired goal. Certain problems only dimly seen in the beginning have shown up as the program has been put into practice; for instance, the great emphasis given to our core courses

has meant a reduction of graduate offerings. Moreover, our encouragement of students to enter only in the fall and to follow the three-year program has created difficulties as regards the summer school. None of our problems is insoluble, however; in fact most of them can and will be taken care of when we have adequate teaching personnel.

But what progress, if any, has been made during the year? The progress in cooperativeness has been gratifying. We have come to feel that ours is a job that must be done together. Five new members joined our faculty this fall; some, if not all of them were attracted by our new adventure in theological education. They made trips here during the summer to counsel with the other members of their division, and together they worked out their plans for the year. One example may be mentioned. In Division One, which has to do with the life and work of the local church, the second year is concerned with the important matters of preaching and public discourse, worship and sacred music. The five men entrusted with these disciplines have produced a most interesting document—a syllabus outlining what they, *as a group,* propose to do during the year. Four weeks at the beginning are given to a thorough orientation. During the next twenty-four weeks the class is broken into smaller units for a study of and practice in all things that make for effective preaching and public worship. The last four weeks the entire class meets together again, this time for actual worship programs in which all that has been learned can be put into practice. The pursuance of these studies throughout the year gives time for maturation, and a coordinated approach of this sort makes integration easier.

Divisional lines also are breaking down. Two divisions have already worked out their syllabi setting forth their plans for the year; in passing this information on to the other groups they invite comment and criticism. Each division wants the others to know what it is doing; each wants to receive and give all the help it can. The goal of seminary education as a unified task made possible through cooperative endeavor is, we feel, being realized at Perkins.

VI. TWO NEW DEGREE PROGRAMS

PERKINS HAS always thought of itself as primarily a school for the training of ministers who will become pastors of local churches, and it will continue to do so. There is an increasing demand for other types of church workers, however, and the School is beginning to be in a position so far as faculty is concerned to think of this wider ministry to the Church. Numerous inquiries come to the School concerning advanced study beyond the B.D. or for specialized training.

Recently two new programs have been adopted which are steps in the broadening of the Seminary's program. One of these is a modification of a degree that has been in existence since 1950, the Master of Religious Education. Previously offered upon the successful completion of forty semester hours of work, it now is extended to sixty hours, in accordance with the recommendations of the American Association of Schools of Religious Education. Half of the work is done in Bible, Church history, theology, ethics, and related areas. The remaining portion consists of Religious Education and related fields. Part of the work is prescribed while part is elective. The successful carrying out of a project and the written report on this project are also a part of the requirements.

The other new program is aimed particularly at students who are thinking of

teaching in colleges, or working in Wesley Foundations. It is a Master of Arts in Bible, requiring thirty semester hours beyond basic work in Bible, and Greek or Hebrew. A series of examinations on the literature, history, and background of the Bible; its collection and transmission; literary and historical criticism; and Greek or Hebrew must be passed in addition to the course program. Students already possessing a B.D. degree from Perkins take a somewhat reduced course load.

Further information about these degrees may be obtained by writing to the Departpartment of Religious Education for the M.R.E. or to the Department of Bible for the M.A. in Bible.

VII. THE LIBRARY

By Decherd Turner

"The Books in this library reveal wisdom of the past and give light to searchers of the present who seek direction for the future. We hope this library will help those who want information and guidance to fulfill their mission in life."—J. S. Bridwell and daughter, Margaret, 1951.

THROUGH the histories of the great libraries of the world run two constant threads: friendship and service. These factors are reflections from both sides of the library equation, and are the essential agents that make possible the goal of the right book in the hands of the right person at the right time.

The stories of the great libraries of the world can be written in terms of their respective friends. Parsimony and bibliophiles have never mixed.

The expressions of this friendship range from the regal gifts of Bodley to Oxford, Cotton to London, Rylands to Manchester, Petrarch to Venice, and the Niccoli to Florence, on down to those large and small, yet constant, gifts which have made it possible for Bridwell Library to make its start toward the status which it must attain if it is to render the aid it should.

The present book collection of Bridwell Library is a study in friendship. Even the most cursory glance at books in the stacks reveal gift volumes from every year of the school's existence. Many of the donors of these books are no longer here, but their names join the students of another generation through the agency of their gifts and thus partake anew in the struggle to throw back the barriers of ignorance.

A library is a place of memory. Not only is it the storehouse of the wisdom of the past, but the names of library buildings and reading rooms testify to the generous friendship of the past that made possible these things of the present. Three prominent names in our library—Bridwell, Hughey, and Nicholson—are inseparable parts of our present and our future.

But, a library can never rest. As long as the mind of man creates, not only are we committed to obtain the record of that creativity, but also to furnish the basic tools to stimulate such creativity in the first place. Bridwell Library is a young library. It must yet cover large areas of many fields. In this, as in the past, friendship will largely determine the extent and success of our endeavors.

The other constant thread in library life is service. The world was Mr. Wesley's parish, and any library connected with his Church must serve his parish. This is literal truth, not figurative. However, whether Bridwell Library has served wisely and

well has in most cases depended upon the extent to which the materials were available to answer the need.

Nothing is more satsfying than to see library materials used. A book on the shelf is in some respects an ugly thing—it should be in use. One of the most vital activities of the library thus becomes the stimulation of greater and more effective usage of library materials bearing upon the problems faced by the minister. Rain might not follow the plow, but usage follows accession of materials. And the accession of materials depends upon the active friendship for the library, and thus the circle is joined in the library picture.

The place and function of the library in the life of the church has long been a basic one. It was adequately stated by Richard de Bury, famed English churchman, who wrote in his "Philobiblon" in 1345 thusly: "O reverend fathers! deign, then, to remember your sires, and indulge more eagerly in the study of books; for without them all religion will begin to totter, without them the virtue of devotion will dry up like a sherd, and without them ye can shed forth no light to the world."

VIII. FIELD WORK AND STUDENT PASTORATES

By A. W. Martin

PERKINS School of Theology believes that all students during the period of their theological training should have practical experience in various forms of church work. Admittedly, this work is useful in that it usually provides some financial renumeration to the student and makes some contribution to the program of activities in numerous local churches in the Dallas area. But neither of these desirable results is the primary reason for field work. Perkins believes whole-heartedly in a philosophy of field work that undertakes to integrate the learning experiences of the classroom with those experiences that center primarily in the life and work of a local church.

This concept of the curriculum of theological education poses numerous problems. For example, a much larger number of persons—bishops, district superintendents, pastors, conference board secretaries, and laymen in the local churches, as well as faculty members—share in the process of training future ministers. Somebody, therefore, must give serious attention to establishing and maintaining effective working relationship with and among this large group. Second, the age old problem of financial support for the theological students takes on greater significance because this approach to theological education properly commands *all* the student's time and energy. Since outside jobs in secular work tend to deprive the theological student of precious opportunities for effective participation in the current stream of the Church's life and work, some other method of providing for his support must be found.

Perkins is fortunate in at last two particulars connected with the integration of field work and classroom studies: First, both faculty and administration join wholeheartedly in attacking the problems involved. Second, the church leadership in the Dallas area gives freely of time, money, and energy to this program.

Currently, major emphasis is being placed on the integration of field work with the first year of the academic curriculum. All first year students are assigned to local churches in one of the following capacities:

1. *As the Pastor of a Church or Churches*: This relationship is actively discouraged, and only thirty-three of the

1954 entering class of 125 serve in this category. In the main, only those students who are older and who have sizeable family responsibilities are assigned to this relationship. Obviously, financial need is the governing factor.

2. *As an Employed Student Assistant in in a Local Church*: Only a small percentage of first year men fall into this category. As a general rule, local churches offer employment only to second and third year students.

3. *As a Frank Sharp or Field Work Scholarship Student*: Approximately forty first year students are the beneficiaries of these scholarships, which pay a minimum of $860.00 toward the cost of the student's tuition, room, board, and other expenses. The student, in turn must have enough resources of his own to enable him to complete the academic year without resorting to outside employment. Assigned to local churches for twelve to fifteen hours of work a week, the student in this category enjoys an unusual opportunity of participating in and learning major pastoral responsibilities at first hand. This, we believe, is the ideal relationship, and only the lack of sufficient scholarship funds prevents Perkins from requiring it of all first year students.

4. *As a student who because of the lack of scholarship funds must devote so much time to secular employment that he can devote Sundays only to work in a local church.* Approximately, one third of the current first year class falls into this category. Obviously, their learning experiences in the local church must be limited to little more than observation.

Supervision of field work for first year students rests primarily with the faculty of Division I, the Life and Work of the Local Church, with the Field Work Office serving as coordinator, in cooperation with the office of the Counselor to Students. All other members of the faculty share in the counseling of second and third year students.

The participation of faculty members in laboratory work is taken into account in computing the work load of the faculty. This policy is gradually bringing about a breakdown of the old, and always artificial, line between so called "content" and "practical" courses, and introducing a concept of theological education that emphasizes adequate mastery of both the "what" and "how."

IX. SELECTIVE ADMISSION

By Howard Grimes

THE FACULTY and administration of Perkins School of Theology are much aware of the seriousness of the task which is theirs, for it is nothing less than the providing of a trained ministry for a sizeable segment of The Methodist Church. It is a sobering thing to remember that more than one hundred students are graduated from Perkins each year, the vast majority of these going immediately to churches as pastors—with the full responsibility of guiding a local congregation in its religious thinking, its spiritual growth, and its Christian practice.

How can the Seminary perform this task most adequately? There are two points of view concerning the breadth of this responsibility. One of these is that every person who has been licensed to preach by some district conference ought to be given a chance to go through seminary, no matter how inadequate his promise for the ministry may be. For many years Perkins School of Theology was small enough that this philosophy could prevail without serious harm to the school. By and large the students who came were serious, well-prepared, and

generally able to negotiate the curriculum and gain the B.D. degree.

But this situation has changed over the years. Once only those students who were fairly serious about their work applied for seminary admission. But as the Church came more and more to value the B.D. degree (unfortunately sometimes the degree instead of what it stands for!), almost all candidates for the ministry began to apply for seminary. This meant that seminary enrollments across the country have sky-rocketed. It also meant that students who formerly would have entered the conference by way of the conference course of study were now knocking at seminary doors—and some of them, either because they did not care to try, or because they did not have the intellectual acumen, simply were not prepared to do seminary work on a graduate level.

Within recent years, most seminaries have adopted some kind of selective admissions policy. These policies vary, and there are still a few seminaries that accept all candidates. Their number is decreasing, however, and most that still have loose admissions policies are slow to admit it. There are two reasons for such selective admission—first, lack of room for all students who apply, and second, the desire to offer the kind of theological preparation which cannot be done without fairly adequate background prior to seminary. The faculty feels that when a person has failed to show reasonable academic promise in his undergraduate work, he probably is not fitted for graduate theological training. Therefore grades and adequacy of pre-theological background are given serious consideration. This second point of view, then, is a selective admissions policy.

Lest it be thought that grades alone are the basis on which admission is granted or denied, let it be said that there are other factors which are given very careful consideration. These are more difficult to determine, and yet the Admissions Committee must attempt to do so. The following six factors are the basis for admissions, as stated in the current catalog of the School, page 15:

(1) Personality, character, and promise of effective leadership.

(2) A sense of vocation concerning the ministry.

(3) A satisfactory grade average (C+ to B-) or results of a standard achievement test which indicates the grade average is not indicative of the student's ability.

(4) Adequate pre-theological training in terms of content (liberal arts).

(5) Prospects of fairly adequate financial support.

(6) The gifts and graces of a good minister as attested to by references.

We end at the place where we began—namely, that we of Perkins sincerely feel that we can best discharge our responsibility to the Church by providing the best possible type of training for the ministry. We shall try whenever possible to determine conditions under which doubtful candidates can be given a chance to prove themselves. We hope that, with God's help, we can thus provide a ministry for the church trained as adequately as those who enter law, medicine, or any of the other professions that require graduate professional training.

X. THE FACULTY

The most notable occurrence in the faculty is the addition of seven new members, five of whom are already on the job, two of whom will join the group at a later date. The pictures of these seven are carried on the inside back cover.

Robert E. Elliott, who will begin his work the second semester in the field of counseling, is a native of Canada but spent his early life in Tacoma, Washington. After graduating from the College of Puget Sound in 1943, he became a pilot of a four-engine bomber and flew thirty-five missions with the Fifteenth Air Force in Italy. He received his B.D. degree from Yale University, after taking one year in the midst of his seminary work to serve under the auspices of the Congregational-Christian Service Committee at a mission church in London. After a two-year pastorate in Seattle, Washington, he went to the University of Chicago, where he is at present concluding the work on his Doctor of Philosophy degree. During his graduate study he has been minister at the Bethel Methodist Church in Chicago. The Elliotts have two children, Bruce, 5, and Marla Beth, 3.

W. Richey Hogg, already on appointment to the faculty but continuing to serve this year on the faculty of Leonard Theological Seminary in Jabalpur, India, is a Pennsylvanian, where he was born in 1921. His B.A. degree is from Duke University, his B.D. from Yale Divinity School and his Ph. D. from Yale University. Among other positions he has served as traveling secretary of the Interseminary Movement. He is the co-author with Kenneth Scott Latourette of TOMORROW IS HERE, based on the meeting of the International Missionary Council in Whitby, Ontario, 1947. He is the author of the definitive history of the International Missionary Council, published by Harpers in 1952 under the title ECUMENCIAL FOUNDATIONS. In reviewing the book, Ruth Rouse, the co-author of a more recent book on the history of the ecumenical movement, called it "masterly, balanced, thorough-going," a "magnificent piece of work and with fine discrimination, balance and inspiration." He has "rendered magnificent service to the whole church." Mr. Hogg will be teaching in the field of missions. The Hoggs are the parents of a one-year old daughter.

Douglas Jackson comes to Perkins in the area of Social Ethics and the urban church from Candler School of Theology, where he had been since 1948. He is a graduate of Asbury College, Garrett Biblical Institute, and Northwestern University, where he is completing his doctor's thesis. He is technical consultant for the Department of Research and Survey of the Board of Missions of The Methodist Church, and holds membership in various technical and religious associations. He has held pastorates in Indiana and in Chicago, Illinois, and has taught on three occasions at Perkins School of Theology in the past. He was a contributor to THE CHURCH IN URBAN LIFE: A FACT BOOK, prepared for the Convocation on Urban Life held in February, 1954. He has also contributed to church school periodicals. During the past summer he taught in four pastor's schools and held two revivals. The Jacksons have two boys, Donald, 13, and Kenneth, 9 years of age.

Charles H. Johnson, who will teach in the area of Religious Education, is a graduate of Muskingum College and of Garrett Biblical Institute. He recevied the Master of Arts degree from Northwestern University in 1950, and has completed his residence work for the Doctor of Education degree at Columbia University. During his work at Union and Columbia, he has also taught in the department of Religious Education at Union. Previous to this, he was

in public school work for seven years, after which he served in the pastorate. Beginning before he received his B.D. degree and continuing for five years, he served as Minister of Education at First Methodist Church, Evanston, under the pastorate of the late Ernest Freemont Tittle. He also served as pastor of the Crawford Methodist Church, Bronx, New York, beginning in February, 1952. He is the editor of the CURRICULUM GUIDE for First Church, Evanston, for four years, and has contributed to church journals. The Johnsons are parents of two boys, Charles 5, and Gary, 2.

Neill McFarland is a native Dallasite, having been a member of First Methodist Church for many years. His B.A. is from Texas Christian University, his B.D. from Perkins School of Theology. He has been associate pastor of First Methodist, Dallas, and Crown Heights Methodist Church in Oklahoma City. During his graduate study he served as pastor of the Goodsell Memorial Methodist Church in Brooklyn, New York. He received his Ph. D. degree from Columbia University, in the area of History of Religion, in June of this year. He will be teaching at Perkins in that field. The McFarlands have three daughters, Sharon, 6; Anna, 4; and Marsha, 1.

Joseph D. Quillian, Jr., was born in Georgia, and is the twenty-fifth Methodist minister from the Georgia family of Quillians. He received his B.A. degree from Piedmont College in 1934, and the B.D. degree from Vanderbilt in 1941. The Ph. D. degree is from Yale University in 1951. His major field at Perkins will be Homiletics. He has served as pastor of the Hillsboro Circuit, Williamson County, Tennessee; assistant pastor of West End Methodist Church, Nashville; chaplain in the U. S. Navy; and pastor of the High Ridge Methodist Church, Stamford, Connecticut. Immediately before coming to Perkins he was President of Martin College, Pulaski, Tennessee. The Quillians have four children, Suzanne Elizabeth, Alma Jeanette, Mary Sharron, and Joseph Dillard, III.

Herndon Wagers comes in the field of Philosophy of Religion. He holds the B.A. degree from Transylvania College, the B.D. from the College of the Bible, an M.A. from The University of Chicago, and the Ph. D. degree from Yale University. He served as pastor of Christian churches in Kentucky from 1935 to 1939 and in Chicago from 1940 to 1942. He was a chaplain in the U. S. Navy during the war. He taught at Transylvania College from 1942-1943, and at Wesleyan University, Connecticut, from 1948 to 1954. From 1950 to 1954 he was dean of Freshmen. He is a member of the National Council on Religion in Higher Education. The Wagers have two daughters, Anne Newman, 10, and Margaret, 2.

The activities of other faculty members show a variety of interests and accomplishments. Dr. Baker has filled a number of speaking engagements, including the conducting of the annual Protestant preaching mission at Webb Air Force Base. . . Dr. Carlyon, who retired from the Perkins faculty after summer school, is serving as one of the Associate Pastors at Highland Park Methodist Church, Dallas. . . . Mr. Cooper spent the summer in Dallas, teaching in both the regular summer school and the Approved Supply School, and completing work on the details of the Perkins counseling program. . . Dean Cuninggim taught during the summer at the School of Religion, University of Southern California, in a seminar on religious perspectives in college teaching. He attended the World Council of Churches meeting and the National Council on Religion in Higher Education. Last spring he delivered a series of lectures at Southwestern University, Georgetown, on the meaning of freedom. . . Dr. Davis taught in several summer conferences besides the summer session at Perkins, and he and Mrs. Davis visited with their son Walter in

Middletown, Ohio, where he is minister of music at the First Methodist Church . . . Dr. Gealy again served as Director of the summer session, and between the summer and fall sessions went by automobile to California. . .

Dr. Goodloe continued his work on the history of Texas Methodism, taught in both the Supply School and the regular summer session, preached at a number of places, and lectured in the Mississippi Pastors' School . . . Dr. Grimes served on a special committee to study the In-Service Training Program of The Methodist Church and saw the publication of an article in the summer issue of RELIGION IN LIFE called "Is Religious Education Obsolete?" . . . Dr. Hicks taught in both the regular summer session and in the Supply School, held Bible conferences in Arkansas and the Southwest Texas Conference, and taught in the North Mississippi Conference Pastors' School. . . Mr. Hill taught in both sessions of the Approved Supply School, the last session being concerned with Latin American ministers . . . Mr. Hobbs was a leader in the Triennial Conference of the Interseminary Movement at Lake Forest, Illinois, and attended the plenary sessions of the World Council of Churches . . . Dr. Irwin spent the summer in Canada, and an article of his called "Textual Criticism and Old Testament Translation" was printed in THE BIBLE TRANSLATOR for April, 1954 . . . Mr. Judy completed an analysis of the North Texas Conference, which was published in a 72-page report, prepared the material for a manual on the Lord's Acre Plan which was published by the Board of Missions, and filled various preaching and teaching engagements.

Dr. Marlatt spent the summer in Indiana . . . Dr. Marsh traveled in the interest of the Methodist Men's Hour, which is now distributed nation-wide by the General Board of Lay Activities and is broadcast by 175 stations throughout the nation. Dr. Marsh is producer of and announcer for the program . . . Dr. Martin served as Director of the School for Approved Supplies and continued writing Church school materials . . . Mr. Mathews spent the summer completing work on his doctoral dissertation . . . Dr. McCuthan spent the summer in California. He is the subject of a recent article in the Dallas *News* . . . Dr. Outler continued to be acclaimed for his book published last February, *Psychotherapy and the Christian Message,* and to fill various speaking engagements, including a series which took him and Mrs. Outler to the far Northwest. Dr. Outler has been elected chairman of the American Section of the Theological Commission on Tradition and Traditions of the Faith and Order Commission of the World Council of Churches . . . Professor Seneker taught during the first six weeks and traveled in the Northwest during the last half of summer . . . Mr. Turner spent the summer continuing to promote the interests of Bridwell Library and in serving as Book Review Editor of the Dallas *Times-Herald.*

Visiting faculty members for the year include Dr. Hans Frei, who comes from Austin each Thursday to lead a seminar on "The Doctrine of God." Dr. Frei teaches at the Episcopal Seminary in Austin. J. B. McGrath, from the Department of Speech, is assisting in the basic course in homiletics and speech. Rabbi Levi Olan continues to teach his course in "Contemporary Judaism." Mr. Benjamin Petty, of the Department of Religion, is teaching a basic course in philosophy for those students who have not had such a course in their undergraduate work. Mr. David Ruffin, of the Department of English, is offering a course in basic composition. Dr. Thompson L. Shannon, pastor of the First Community Church, is again teaching the course in counseling.

XI. THE COUNSELING PROGRAM

By Allen Lamar Cooper

A sense of community can be felt only when the relationship between faculty and student is such that the student realizes that the faculty is interested and vitally concerned about every phase of his life. The faculty at Perkins has a very deep interest in each of our students and is keenly aware of his needs both on and off campus. Because of this interest and concern a counseling program was begun this year under the direction of the Counselor to Students with the idea of making available to the student any assistance that he might need in any area of his seminary life. This program has been organized to help meet the student's need for (1) personal fellowship with the faculty; (2) guidance in weighty times of decision; (3) professional assistance in meeting of questions that might arise in connection with his field work assignment; (4) academic counseling in relationship to his work in Perkins, or for further graduate study; (5) help with questions arising out of dormitory life; (6) referral in cases where his advisor does not feel competent to advise him.

Help in these areas is made possible through a Faculty Advisor program. Each first year man is assigned a member of the faculty who is available to him throughout the year for counseling on any personal or academic problem that may arise. Since all first year men have some type of field work relationship with a local church, this advisor works very closely with him and the pastor or director of religious education with whom he works, in an effort to help him get the most out of this "on-the-job" training. This advisor visits the student on the job twice each semester and sits down in counsel with him after these visits to discuss any matters that might arise from them.

One of the important phases of htis program is the spirit of fellowship which results from the informal visits in the home of the faculty advisor. Here the student gets to know the advisor in a way which makes for better rapport between them and thus enhances the counseling relationship.

Since the first year student does not know any of the faculty members too well, the first year advisor is assigned by the Counselor of Students in cooperation with the field work office. Near the end of the Junior year the student is asked to indicate to the Counselor to Students his choice of several faculty members whom he would prefer as advisor for his last two years. The assignment is made in keeping with this request as nearly as possible. For the second and third year men, the counseling program attempts to make available guidance on personal problems and academic counseling as he approaches his third year, which in the new curriculum is the year of elective courses.

The faculty advisor will not feel competent to counsel in all areas that are presented to him by the student. Therefore, a system of referral has been established to assist the student in these areas. The referrals are made by the Counselor to Students at the request of the faculty advisor or student. Referrals may be made to other professors, ministers, lawyers, psychiatrists, doctors, and others who have agreed to be used as they are needed in this regard.

Many situations arise in dormitory life which, if detected, can make for effective preventive counseling, as important, if not more important, than curative counseling. For this purpose there are a supervisor and two student counselors in each dormitory who work very closely with the Counselor

to Students. Through this arrangement it is hoped that we can minister to our men in times of illness, bereavement, or in situations where they need help or encouragement.

It is the purpose of this counseling program to minister, not only to the intellectual side of our men, but to their whole person. We hope they will know that they are not alone in dealing with their problems, but that faculty and students stand ready to be channels of redemption.

XII. THE STUDENT MIND

By Bob D. Eastwood

Rapid expansion and carefully chosen direction seem to be two clear characteristics of Perkins in these days. This thinking is evident in the plans of both the faculty and the students.

On the one hand, the faculty is striving not only to penetrate the student to a depth that demands existential concern but to load our faith with content. We students are greeted personally with the right hand of St. Augustine and Martin Luther. Then we are able from our new and intimate acquaintances to see how we arrived at our present synthesis of ideas. It has become widely accepted here that one can neither see his goals nor comprehend his environment unless he has first waded in the elusive course of history. Yet this is not merely an intellectual approach. Rather the perspective is of the total man reaching in the moment to see an ever growing God.

On the other hand our students are making a valiant effort to live contemporarily in this world. Our reach is for the tools of our time. We express a concern for the thoughts and mechanics of the *now* that so quickly passes into the *was* for the lackadaisical. This craving for the present is in itself possibly an outgrowth of our faculty's efforts to show us the world in which we live. However, the facets of student exploration seem to indicate this question: Now that we *know,* what shall we *do?*

More particularly our students have formed groups for investigation and the development of the contemporary. A television workshop believes that the ministry must prepare itself to reach the most people possible through a medium that demands specialization and rehearsal.

Another vent for students is in the field of concern for contemporary social and political thought. Our Forum Committee provides the atmosphere and the personnel for discussion of questions about which students either wonder or should wonder.

Contemporary art forms are being examined in the leisure hours. Our students crave to know who is the man that he express such thoughts, and why his expression takes this art form.

Still another group builds for ecumenicity through various interseminary activities. Many of these boys were in Evanston for the Second Assembly of the World Council of Churches in August.

Seeing a student body which expresses such intense curiosity and which grasps such a complete approach for the meaning of themselves and their world, is thrilling to those of us who believe that a well trained ministry is vital for the religious permeation of society. Perhaps the quality of our seminary students is not so thrilling to those who evidence more concern with how a minister administers his parish than with his thinking.

May I invite any Methodist minister to investigate the thinking of our faculty and students. There is a newness here which demands that we live and speak in the contemporary. It is a great time to be a student at Perkins!

XIII. STUDENT NEWS

By Fenton Wicker, Jr.

Outside interests are usually the mark of an informed student body. Perkins is no exception as there is a large group of students busily daily working in clubs to understand the world about them in order that their message might be more intelligible. The Radio-TV Club is preparing students for work through these media by arrangement with WFAA-TV. Using studio facilities, club members are gaining proficiency in radio and television for their future ministry.

Another group, just beginning, is the Religious Drama Club. Their purpose is to inquire into the meaning of contemporary literature in the lives of people of today. They feel that their study of drama will give them new insights, and their ministry thereby will be deepened in meaning. The group hopes to produce at least one play this year.

A great piece of work is being done by the Missionary Fellowship. These students have set out to make Perkins more missions-minded. In May of this year, they produced Missionary Emphasis Week. Speakers were men like Dr. Karl Quimby and Dr. M. O. Williams from the Board of Missions, Dr. Gordon Gould of Alaska, and Bishop J. Waskom Pickett of India. Activities included Chapel services by the speakers, a discussion meeting on "The Christian Message to a Non-Christian World," a fellowship dinner, and personal interviews with missions-minded students.

Not content to rest upon its laurels, the Forum Committee is working to better its past record. After bringing men like Ralph Roy to our campus last year, they have a fine record to shoot for. The student body is looking forward to the first forum of the year.

Perkins students went to the polls this fall to elect a new kind of class officer. A constitutional amendment adopted last Spring eliminated the traditional class officers and substituted class representatives. Now, the classes elect two representatives to the student council. Not only do the classes have better council representation but the council itself has more hands for the huge task of keeping Perkins on an even keel.

The Perkins "Coffee Time" is at last a reality. With the new lounge in Selecman Hall boasting a kitchen, the student council felt that a coffee time was the answer. Held immediately following chapel, coffee and spudnuts are served at cost. The main reason for this coffee time is the opportunity afforded for friendship. Now the commuter learns to recognize the campus student; the campus student learns that that supposed new faculty member is only a haggard commuter after all. This coffee time is a major step in the direction of making a unit of our student body.

Seniors and middlers are working overtime to learn the faces and names of the largest junior class in the history of Perkins. The new curriculum is showing its stuff by absorbing this group and no extra wear has been exhibited thus far. The Junior Class totals 140, which brings our student body to a total of 391.

The Negro scholarship drive was executed last spring with an eagerness which bespoke the desire of Perkins students to see an end to non-Christian practices in education. A rousing success, the scholarships are available to qualified Negro applicants. The student body offers two scholarships each year.

The Dean's reception for the new faculty members this year was one of the bright

spots for Perkins students. It was an opportunity for them to meet the new faculty members and get acquainted. With the faculty almost doubled, the reception was almost a necessity for entering students and many older ones. The entire University faculty and the ministers of the two Dallas districts were also invited.

XIV. THE OTHER HALF

By Mrs. Merrimon Cuninggim

One of the greatest assets, which is also one of the greatest challenges, in any seminary community is the group of student wives. Most seminaries have a good number now—but did you know that we have more than 200 at Perkins? Less than half of these live on the campus, the others near and far in local parish situations. Many of them are working, making a B.D. program possible for their husbands. Others are doing tremendous service in the practical work of the church, often learning as they go, and often wishing they might have a training period in a seminary too.

The focus for the common activities of these wives at Perkins is the W.S.C.S., a circle of the Highland Park Methodist Church, of which Mrs. Braxton Combs is President this year. This group provides social life, training for future leadership in the women's work of the church, and a place for discussion of common problems, such as how to get along with the parsonage committee and how to maintain privacy and family life in the midst of constant community demands.

Last year the student wives felt the need for something more, an opportunity for the intellectual undergirding of the ministry which their husbands will have and which the seminary is peculiarly fitted to provide. Under the chairmanship of Mrs. William Holmes and with an advisory faculty committee appointed by the Dean, they have set up with their own funds a three year course for student wives. Each semester some faculty member gives a series of eight lectures in his own field, designed primarily for ministers' wives. Drs. Irwin and Davis taught courses in the Old and New Testaments last year. Dr. Gealy instructed in Church Music during the summer. This fall Dr. Outler will offer lectures in Christian Doctrine; next spring Mr. Mathews will discuss Christian Ethics. As a result of the program thus far, the increased awareness of the significance of the minister's wife and the stimulation in discussion of ideas between wives, as well as between husbands and wives, has been thrilling indeed.

The Circle has made other valuable contributions, particularly the supporting of two Korean orphan boys, Kim Jun Kwan and Kang Sang Ho.

Special mention of one other activity is appropriate here, for it is new, too. That is a project in cooperation with the faculty wives and the entire seminary staff, called "Community Day." It is a day, last year held in March, when special effort is made to bring to Perkins all students' wives who live too far away for frequent contact with the seminary. They are given a chance to become acquainted with the library facilities available for their use, to know their husbands' professors and hear them lecture, to discuss their common problems, and to enjoy fellowship together. Those who came last year were enthusiastic about the program, with one complaint—it was too short. Perhaps another year it can be enlarged.

At any rate, readers of the Perkins *Jour-*

nal will be glad to know that our student wives are eager and busy increasing their own effectiveness in the common task. The seminary community is indeed fortunate to have them and wishes them every encouragement in preparing themselves for their great work in furthering the Kingdom of God.

XV. FROM THE PASTOR'S STUDY

By J. Chess Lovern

At the August graduation of 1935 I was awarded a Bachelor of Divinity degree from the School of Theology of Southern Methodist University. Three words offer an index to my three years as a student in the seminary:

SKEPTICISM was the word that characterized my first year. My Biblical literalism and my social and political reactionism were exposed in the presence of a scriptural scholarship and a social conscience that were new and strange to me. My reaction was to defend my position and to defame the professors as "unbelievers" in the Bible and in the divinity of Christ.

FRUSTRATION was the word for my second year. The literalism of my upbringing was falling apart under the illumination of the classroom lectures and my assigned and directed reading. Despite many attempts to hold onto ideas that had been poured into my mind by uninformed and half-informed Sunday school teachers of my childhood, I could see during my second year that they had to go, for they no longer were adequate. Lifting out of one's mind ideas that had been held sacred, turning aside from a faith rooted in the confidence of a Christian home, is no spring afternoon picnic affair. It was for me the most devastating experience of my life.

FULFILMENT was the word for my third year in seminary. My literalism was gone; so was my social and political reactionism. I had come gradually to the point where I could say that the Bible was not an inerrant book and all of it was not of equal spiritual significance, and yet for me it was still the word of God. At least a partial meaning of the brotherhood of man under the fatherhood of God had slowly penetrated my racial and political intolerance.

In the three above statements I am sure you can understand why I value my Bachelor of Divinity degree. Seminary was more than an assimilation of classroom facts; it was the rearranging, not only of my faith, but of my total outlook on the ministry. I now possess a hunger for knowledge, a love for books, an unafraid attitude toward scholarship that I could never have possessed had I denied myself the opportunities of the seminary. Thank God for a group of fine Christian professors whose patience and understanding led me from cynicism to fulfilment, while the furniture of my faith was being replaced with something of a more rugged and enduring character.

XVI. FROM THE PASTOR'S STUDY

By Gus Browning

By sitting through the requisite number of courses and grinding out a sufficient quantity of typewritten verbiage, in due course the Faculty and Administration of

Perkins School of Theology, S.M.U., were obliged to confer upon me the B.D. Degree "with all the Honors, Rights, and Privileges to that degree appertaining."

Perhaps by this latter is meant satisfaction of the *Discipline's* requirements for theological education and satisfaction of those occasional Pastoral Relations Committee who insist their local minister "must have a B. D. Degree." But I am thankful seminary meant far more than this to me.

To use boldly those oft-quoted words of Wesley, I would say seminary united for me "knowledge and vital piety."

Before I came to Perkins, I felt the ministry was the place for me to harness my urge toward Christian service. But intellectually, I couldn't imagine myself being anybody's preacher! I knew almost nothing about the faith to which I had given an amazingly-uninformed allegiance since some preacher talked my parents into having me join the church one Easter when I was nine. Either through my own lack of perception, or else the lack of solid preaching in the several churches I had attended since then, I was appallingly unable to "give an account of the faith that was in me."

In seminary I acquired a fairly sizeable store of this previously lacking knowledge —at least enough for a degree and enough to give me the "basic tools" of my new "trade." But a lasting, fruitful ministry cannot simply continue to draw upon a store of information stockpiled during a scant three years. Therefore I am thankful seminary made me want to do what I read somewhere every good preacher should do: Read! Read! Read! But what? There is so much!

Perhaps here is the seminary's most valuable contribution to me: like a Geiger-counter used in the search for uranium, it showed me where to "dig" during the coming years of my ministry.

The routine of buildings and babies, baptizings and burials makes this harder to do than I had ever anticipated, but the vast, unexplored areas which seminary opened for me give me a dogged determination to steal the necessary time somewhere.

But lest I give the impression that seminary was a dry, musty ivory tower, let me confess warmly and gladly that the deepest, most agonizing, yet most satisfying spiritual growth I had ever experienced came in seminary.

Looking back, I wonder at my audacity in ever thinking I was fit for the task of seeking to guide the spiritual development of others. I still wonder about this, but seminary at least gave me confidence enough to tackle it along with the realization that with sufficient reliance upon God, I might be in some ways useful in my local corner of His Kingdom.

Like all mortals, my professors had their foibles, yea, sins! But through their associations with me both in and out of the classroom, I gained inspiration and spiritual insights which I could never have gained through pursuit of any conference Course of Study, had I elected to pursue that method of meeting the *Discipline's* requirements.

I once wrote Mr. J. J. Perkins in Wichita Falls to thank him for his part in providing the wonderful new physical facilities I enjoyed at Perkins. Here I would like to add my thanks to those thousands of unseen, loyal church folk whose annual contributions to the Methodist Church's theological program made possible what were thus far "the best years of my life," and which will continue always to serve as a foundation upon which I might build.

XVII. A LOOK TOWARD THE FUTURE

By Merrimon Cuninggim

The followni article consists of excerpts from Dean Cuninggim's remarks to the Faculty on "The State of the School," made at the opening session of the second annual Faculty Pre-School Conference, held at the Lakeview Methodist Assembly Grounds near Palestine, Texas, on September 14, *and* 15, 1954. *Giving a factual account of the present situation, and reviewing many of the policies and programs that have been described in preceding pages, he went on to say:*

...But such a summary is offered not with the idea of saying, We have arrived. On the contrary, the fact that certain problems have been successfully met and certain programs have been barely inaugurated suggests rather the comment, We have a chance to keep going. Much important work is still to be done. We are engaged in the task of professional education for the ministry, of building a great school. Cherishing the achievements of the past back to the founding of this seminary, we recognize that what has thus far transpired enables us to get on with the task, to try to approach some measure of the dream that each of us holds for Perkins.

Let us, then, have a look to the future, to the major aspects of that dream which are at the same time the unfulfilled tasks to which we must put our hand. They are many, and they could be discussed in a variety of ways. Let me suggest that we group them under four headings.

First, we have much to do on *the program of the School.* We think, of course, of the regular B.D. course of study, and all of us are aware of the long hours and days of arduous effort that lie ahead before the principles that have gone into the making of the new curriculum will have embodiment in fact. We have a blueprint and that is all, and even the blueprint will call for continual examination. It cheers us that other seminaries are greatly interested in what we are trying to do. Yet we must not let their appreciation persuade us that the task of curricular construction is done.

For example, these are some of the questions we will want to face: Are we satisfied with the program of required studies which are now in force? Has our aim of proper sequence been achieved? How can we do a better job of integrating the work within each of the four divisions? How can we keep the divisions themselves from becoming separate compartments?

Or again: What electives shall be offered for the student's third year? Have we achieved a proper proportion between elective and required work? In the student's first two years how can we take proper cognizance of his individual tastes and differences, while holding to the thesis that all should have a common core of study? In our effort to give the parish minister a solid body of training, have we penalized those who seek to prepare for some other kind of ministry?

Yet again: Can we make the relationship between classroom and laboratory something more than a pious hope and a paper claim? Will we be willing to live up to our commitment that all of us, not just those in the so-called "practical" subjects, will bear a responsibility for the in-service training of the students? Can we succeed in making classroom assignments relevant to the field work situation? And how will a student's performance in the field be graded or judged?

But the problems still to be faced in the new curriculum are only part of the unfinished task of the School's program. Other aspects of that program remain to be developed. For example, we have only begun to explore the area of various services to the Church that we should furnish. Per-

kins has had a great record in this respect. The Correspondence School, the extension work for Negro ministers at Texas College in Tyler, the School for Approved Supply Pastors, and Ministers' Week are only four of the continuing services which Perkins has sought to maintain. But there is much more that could be done. General "refresher" work for ministers could be offered in summertime short-term courses. Specialized seminars for particular vocational groups, or to meet particular interests, should be instituted. Various ones of us, if our teaching load can be reduced, ought to be freed for individual services to local congregations, districts and conferences, services for which we are specially trained. This might take the form of engaging in preaching missions, or directing local and regional surveys, or teaching in training institutes. A rich opportunity awaits the School in the sponsoring of conferences on a wide variety of concerns.

Another part of our undeveloped program is the graduate work which a seminary such as Perkins should provide. Those most closely associated with our present M.A. and M.R.E. programs are the ones most keenly aware of the need for strengthening them. They should be congratulated on the steps that have already been taken, for those steps point toward more solid offerings for specialized ministries. And surely the time should come, fairly soon, when we would be ready to inaugurate a limited Ph.D. program, though not until we can be sure that it will be from the beginning a Ph.D. of real quality. The tail must never be allowed to wag the dog; but added to our primary task of training for the parish ministry should be a small, and altogether excellent, core of graduate studies.

There is much to be done, then, in the development of both the on-campus and off-campus program of the School. The inviting situation in which we find ourselves, which has been made possible by the labors of those who have gone before, holds promise for Perkins to be of great service to Methodism and to more than Methodism, to the Kingdom of God; to the Southwest and to more than the Southwest; to offer a top-quality B.D. and more than a B.D.

If there were nothing more, this unfinished task would be more than enough to consume all our energies. But there are at last three other major concerns to which we must give our attention. Secondly, there is *the shaping of the temper of our common life* as an academic community. Related to matters of program, this nevertheless differs from it in that this task calls for a frank examination of the quality of our relationships with each other; not merely the courses we offer but the way we offer them, not merely our program but our attitudes toward the program and, more importantly, toward each other.

From where I stand, the morale of the School appears to be good. The various members of our community, students, faculty and staff, seem to get along with a minimum amount of friction and to join in common tasks with hearty good-will. Yet all of us, surely, are aware of our inadequacies in this area, of how much still remains to be done before our community is characterized by the kind of atmosphere which we all cherish.

For example, take the relationships of students with fellow students. Too few of our students possess a sense of responsibility for our campus life, or join in our common activities, all the way from chapel to clubs and forums. Part of this failure comes from the fact that we continue to have a large number of commuters; another part is not so easily explained. Let us confess that we have not yet developed among those who are on the campus the degree of interest and participation in our community life that is desirable.

Then there is the area of out-of-class relationships of students with faculty. Peren-

nial problem that it is in all institutions of higher education, it may be less so with us than with many, for the testimony of our present students and our alumni is to the effect that such association is often, to them, the most valuable part of their training. But much more needs to be provided than is now possible. Here is perhaps the strongest argument for increasing the size of the faculty as rapidly as possible, that faculty members may have more time for doing not what is simply a pleasant extra among their chores but what is an indispensable part of the good teacher's task.

Moreover, we are privileged to be part of a university setting. Yet our relationships with other schools of the University are not close, and none of us can pretend that Perkins is playing the part in the total University life which it should. Here I refer, of course, not to the participation of students in what are essentially undergraduate activities—for we have sometimes had too much of that—but to types of association by both students nad faculty which do not belie our essential nature as a school for graduate, professional study in the field of religion, and yet which assert the sense of common cause we possess with all other parts of the University program. The ways in which we should develop these relationships are still to be explored; we need to rcognize now that such exploration is long overdue.

Though all these relationships are important, the crucial factor in setting the temper of our common life is the quality of the relationships that exist among the faculty themselves. Here again, though we can honestly record some progress, we must confess that much remains to be done. The simple fact is that there does not yet exist among us the degree of intellectual stimulation in each other's company which should be present in a first-class seminary. We like each other, we speak as we pass by, we work together with excellent spirit and with increasingly excellent results; but we don't subject ourselves to the fruitful give-and-take of provocative disputation. We don't often expose ourselves to each other; and because we don't, each of us is impoverished by the lack of testing, searching, vibrant encounters with his fellows, which give correction, depth and vitality to his own position.

This matter of faculty association can well introduce the third major concern which is also the third unfinished task of the School. Perkins must develop *its relationships with the Church and the society at large.* Since the faculty will play the key role, our effectiveness in these off-campus associations will depend in large part on the sources of strength from our relationships with each other which we can draw upon.

Something has already been implied for this area by mention of the variety of services which the School should perform for its constituency. But this is more than a matter of program. It is truly a matter of relationship, and thus for our part a task of interpretation with respect to what it is we are trying to do and why. In deputation and visitation programs and through printed materials we must look for ways to tell the School's story, honestly and persuasively. Our constituency—and this means our whole society, not just Methodism—deserves to hear and understand the principles back of our new curriculum, or the reasons for our policy of selective admission, or the need for increased financial support, or anything and everything that can interpret the School correctly.

What is needed, however, is much more than merely a good front, fine public relations. If this third item is more than a matter of program, it is also more than simply a task of interpretation. It is at heart a question of leadership. In its relationships with the Church and the society, is our School prepared to recognize its ob-

ligation to point the way? This role may need to be played for many an intellectual, moral, or religious issue of our day; and because such things are moral issues, sometimes for some political, economic, or social cause. Perkins must not become merely the child of its culture; it must seek to be, on proper occasion and in proper ways, its conscience.

All three of these tasks are parts of the fourth, *the need of the School to sharpen and deepen its witness.* Why have a program, unless that program somehow confesses the faith that is in us? The atmosphere of the campus is important not for itself but because it mirrors the commitment we share. And we are concerned about our relationships with those outside the campus because our faith prevents our living to ourselves alone. In other sessions of this faculty Conference we will examine each of these three tasks, in part or in whole, to the end that Perkins will perform its functions better in the future than ever it has done in the past. But in all our deliberations here, and suffusing all that we do together in the life of the School throughout the year to come, there should be the overriding sense of the witness we must make, the evangel that we must proclaim. This is the central task of the School, unfinished because by nature it can never be fully discharged. Yet even as it has informed the actions of those who have preceded us, so it must continue to characterize our own.

What is the witness? It is the simple faith in Jesus Christ as our Lord and Savior. Here is the truer touchstone for all our thoughts and actions than any of the preceding questions that we have put to ourselves: Does the program or the policy under consideration reflect our faith in God as the Father of Our Lord and Savior Jesus Christ? Specifically, does chapel, do our other worship services, give testimony to this faith? Does our teaching? Our faculty deliberations? Our wider program of services to the constituency? Our relationships among each other? Our efforts at influence in our society? We know quite well how far short we fall—we know, that is, when we face the question frankly. And we *must* face the question, and in facing it must determine that, so far as in us lies, we may become ever less of an impediment to the proclamation of the gospel, ever more of an instrument for its forceful expression.

It is in some such terms as these, is it not, that we would have our School known to the world. Have any of you ever felt, as I have, a kind of mild annoyance when someone denotes the distinctiveness of Perkins as consisting in our beautiful buildings? None of us would wish it otherwise, and we are proud and grateful for our wonderful quadrangle. Yet the real distinctiveness of our School should rest, should it not, in its witness, in the strength and power of its proclamation, through all that it is and does, of the saving grace of God in Christ. We must labor to that end. We have not arrived. Yet we are on the way. We must keep continually alert to the unfinished tasks before us.

* * *

CONTRIBUTORS. *Robert W. Goodloe* has been associated with Perkins School of Theology since 1921 in the field of Church History. He is the author of several books, including THE SACRAMENTS IN METHODISM . . . *J. T. Carlyon* retired this past summer after teaching for eighteen years at Perkins and in now Professor Emeritus. He is also an associate pastor at Highland Park Methodist Church . . . *Willis M. Tate* is the President of Southern Methodist University, having formerly been Dean of Students and later Vice-President . . . *Wesley C. Davis* is the chairman of the committee which produced the new curriculum . . . *Decherd Turner* is Bridwell Librarian and Book Editor of the TIMES-HERALD . . . *A. W. Martin* is responsible for the working out

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ALUMNI NEWS

THE ALUMNI FUND DRIVE

By NUELL C. CRAIN
President, Perkins Alumni Association

Most of us who have been students in Perkins School of Theology—whether for a short time or a longer period—feel a deep sense of gratitude for what the school has meant to us.

Perkins not only gives men and women the skills and methods with which they may become good ministers and servants of Christ, but it imparts a spirit and a sense of mission which are essential for an effective ministry.

We have felt a deep sense of pride in recent years as we have seen the School make such remarkable progress. Its faculty has been enlarged; the student body has been greatly increased. The new campus buildings and facilities have added immeasurably to the assets of the Seminary. Ministers' Week has come to be one of the finest attractions for Protestant ministers in the United States.

Perkins is having a hard time, however, providing operating funds. The only way a school of theology can be supported—unless it has sufficient endowment—is by generous gifts from those who believe in it, and who want to see it succeed.

The Alumni Association has approved a project of securing pledges and contributions from its members for a Perkins Homiletics Fund. Money for this cause represents one of the most urgent needs of the Seminary.

A good beginning has been made. More than 250 persons made contributions to this fund in 1953. That was, however, only 30% of our membership. I confidently believe that when the cause is presented this year, many more will respond.

Dr. Lewis N. Stuckey, pastor of Tyler Street Methodist Church, Dallas, is Chairman of the Perkins Section of the Alumni Fund Council. Dr. Stuckey, with a number of other volunteer workers, has arranged for a letter to be sent to all Alumni members this fall, asking for their pledge or contribution to this special project.

Many of us have dreamed of the day when Perkins would have sufficient financial support to provide a Chair in Homiletics. Here is an opportunity for us to help make our dreams come true.

We owe a debt of gratitude to the Seminary which we can hardly expect to repay. Others have given generously in dedication of time, money, and talents that the school might continue to serve those who come to prepare for the ministry.

We who teach and preach Christian stewardship know that here is an "open door" for all who would be good stewards of the Gospel of Christ.

I sincerely hope every Alumnus and former student will want to have a part in this worthy cause. Some are giving as much as $100 in 1954. It is important that every person have some share, even though it may be small. Let's make our response 100% this year. Some will pay by the month, some by the quarter, and some semi-annually or annually. When your conference representative writes you about this project, I hope you will respond with a generous pledge or contribution. Let me urge each one to do his best.

ALUMNI NOTES

Some sixty letters were mailed last spring to chaplains who are graduates of Perkins. The list which follows consists only of those who replied to the letter, and it is probable that some names were omitted from the original list. The JOURNAL will welcome additional news about graduates of Perkins who are engaged in special ministries.

1924. *Robert G. Hedrick* is chaplain of the Veterans Hospital, Muskogee, Oklahoma.

1928. *Otis D. Thomas* serves as chaplain of the Alabama State Hospital, Tuscaloosa, Alabama.

1931. *George C. Hardy* is serving as chaplain of the Veterans Hospital, Kerrville, Texas.

1933. *Francis A. Fischer* is serving with the 75th Air Base Group in the Pacific area, and *Samuel B. Bennett* is serving as the chaplain of the Fleet Marine Force, Pacific.

1935. *Robert F. Thornton* was transferred to the Far East in September; *Lacy C. Standifer* continues with the Larned State Hospital, Larned, Kansas; *James W. Paul* serves the U. S. Naval Hospital in Oakland, California; *Rex S. Kendall* is post chaplain at Fort Ord, California; *W. E. Howell* is with the 6606th Air Base Wing in the European Theatre.

1937. *Thad Son* is stationed at the Air Base near Amarillo, and *William H. Teed* serves the Veterans Hospital in Wichita, Kansas. *William J. Reid* is at Red River Arsenal near Texarkana, Texas.

1938. *Alvin R. Reed* gives as his address Box 21, Navy 127, Care of Postmaster, Seattle, Washington.

1939. *James E. Reaves* is a commander in the Navy Chaplain's Corps, stationed at the U. S. Naval Training Center, San Diego, California, while *Silas H. Weems* is assigned to the Sixth Armored Division, Fort Leonard Wood, Missouri.

1940. *Raymond A. Brooks* was released from service in October after being stationed at Fort Hood, Texas.

1941. *John H. Markley,* whose address is Navy 117, Fleet Post Office, New York, New York, writes encouragingly of his confidence in S.M.U. *George H. Wheeler* operates out of San Diego, California, as a chaplain in the Navy.

1942. *Charles F. Paine* serves as chaplain of the U. S. Prison in Steilacoom, Washington; *O. B. Salyer* is in his second year in Japan as a navy chaplain; *Clarence M. Walton* is with the 9th Infantry Division, his address being out of the Army Postoffice in New York. *Robert B. Wylie* gives as his address Fort Huachuca, Arizona.

1943. *David E. Spradling* is with the Naval Air Station, Virginia Beach, Virginia. *James R. Woodruff* is stationed in Iceland, with the Iceland Air Defense Force, Military Air Transport Service.

1945. *William A. Woods* gives as his address 2204 Marshall Avenue, Elm Grove, Wheeling, West Virginia, where he is located after his term in the Naval chaplaincy.

1946. *Crandall M. Hunt* gives as his address 174 Mitchell Avenue, East Meadow, New York.

1947. *Maurice C. Holt* is with the Artillery Center, Fort Sill, Oklahoma, and *Marion L. Nelson* is living in Albuquerque, New Mexico. After two years of sea duty, *Randall Rogers* has been assigned as Senior Chaplain to the Retaining Command at

Portsmouth, New Hampshire. He and his assistant are busy conducting services in six areas each Sunday.

1948. *Charles R. Posey* serves the Lowry Air Force Base, Denver, Colorado.

1949. *Charles W. Gjedde* is with the 96th Anti-Aircraft Artillery Battalion in the Pacific area, and *Ashley D. Jameson* also lists a San Francisco postmaster address. *James W. Workman* began work as an industrial chaplain with Lone Star Steel of Texas on September 1.

1950. *John C. Johnson* has been stationed at Pepperrell Air Force Base, St. John's, Newfoundland, since July, 1953. The base Sunday School as an average attendance of 435, and the Vacation Church School last summer had an average attendane of 400. *Joseph W. Jones* serves the 40th Transportation Battalion, with APO 971, San Francisco, as his address. *Thomas A. Harris* is in Europe as chaplain of the 2nd Battalion of the 14th Armored Cavalry Regiment, while *James E. Parr* is with the 4th Armored Cavalry Reconnaisance Battalion in the European Theatre.

1951. *Leroy Van Verth* is stationed in Brooklyn, New York.

1952. *Edward Coley* is with the 534th Air Defense Group, Kinross Air Force Base, Michigan; *Clarence F. Letchworth* is stationed at Wright-Patterson Air Force Base, Ohio; and *Admiral N. Phillips* is at Biggs Air Force Base, Texas. *Withers M. Moore* was ordered to the Third Marine Division in Japan during the summer, his current address not yet being available. *Hal R. Sessions, Jr.,* gives as his address USS Antietam (Crs-36), Fleet Postoffice, New York, New York.

1953. *Morley W. Christensen* is stationed at Griffiss Air Force Base, Rome, New York; *Charles I. Fay* is with the First Marine Division in the Pacific; *Dempsey G. Salter* spent the spring in Bermuda, after which he returned to Norfolk, Virginia; *Kenneth D. Summy* is at Keesler Air Force Base, Mississippi; *Karl L. Swain* is stationed near home, at Carswell Air Force Base, Fort Worth; and *Wayne Taylor* is at Smoky Hill Air Force Base, Salina, Kansas.

CONTRIBUTORS

(*Continued from Page* 28)

of Perkins' new field work program . . . *Howard Grimes* is chairman of the Admissions Committee . . . *Allen Lamar Cooper* is counselor to students and has been responsible for the working out of the new counseling program for the school . . . *Bob D. Eastwood* is president of the Student Council for 1954-55 . . . *Fenton Wicker, Jr.,* is a senior in Perkins . . . *Mrs. Merrimon Cuninggim* is the wife of the Dean of Perkins School of Theology . . . *J. Chess Lovern,* of the class of 1935, has been pastor of the First Methodist Church, Lubbock, Texas, since June . . . *Gus Browning,* of the class of 1953, is pastor of the West Side Methodist Church, Henderson, Texas . . . *Merrimon Cuninggim* has been Dean of Perkins School of Theology since September, 1951 . . . *Nuell C. Crain,* of the class of 1933, is pastor of Wesley Methodist Church, Oklahoma City, and is president of the Perkins Alumni Association this year.

BOOK REVIEWS

FRED D. GEALY, *Editor*

CHRISTIAN WORSHIP

By George Hedley. New York: The Macmillan Company, 1953. *xiii* + 306 *pp.* $4.50.

In this treatise Dr. Hedley, who is an experienced chaplain at Mills College, Oakland, California, affirms clearly that no worship form ever is to be used for its own sake but always as a means to the worship of God. While worship is offered to God, yet "it is not the people's worship unless it is their authentic and fully conscious offering of themselves." This is emphasized repeatedly.

At the outset the time-honored view of worship as "worth-ship" is presented. The being worshipped is God, "magister," the great one, "the master to whom service was rendered." The one who serves at the altar may be called "minister," "in a special sense, the servant of the servants of God." Ministry, then, becomes service, "whether rendered by clergy or by layman." Worship looks both Godward and manward.

Earlier experimental practices of worship often are seen to ripen into settled ritual. Much American church practice and precept too often looked with disfavor on priestcraft and standard forms, depending more on sermonic discussions about God rather than praising Him. But Hedley reminds us that:

> ...the average Protestant church, declaring its hatred of ritual, usually developed an *ad hoc* ritual of its own: a ritual which scarcely was less rigid than the older ones, but which differed from them in its being less considered, and therefore less beautiful and less effective.

Myriads of illustrations can be recalled from non-ritualistic group meetings wherein the same people repeat verbatim their testimonials and pray the same prayers continually.

Through fourteen engaging chapters Dr. Hedley deals succinctly and in a fascinating way with Protestant Public Worship. Beginning with "Why Worship?" and "Backgrounds of Our Usages," he proceeds to deal with the history, meaning, and development of the various usages. Concisely he deals with not only the major factors in public worship, such as architecture, the Christian year, music, prayer, Scriptures, sermon, sacraments, symbols, but also with family worship and personal devotions.

While the author has condensed much wealth of information on worship into readable, usable form yet he has done it briefly and in lucid style, and, indeed, so creatively that it does not duplicate other recent treatises by competent authorities on the general subject of worship. Therefore, although it may be too "High Church" at numerous points to suit various Evangelicals, and although he may err in certain postulates and conjectures, nonetheless we consider that it is *must* reading for teachable Evangelical Protestant preachers and alert, discriminating laymen alike.

In close-knit delineation Dr. Hedley relates Holy Communion with the old Passover and Kiddush, and with the Last Supper, which developed into Eucharist and Agape and finally into the Mass. He insists that the Communion is more than a memorial. The real presence in the bread and wine is spiritual rather than corporeal. He says:

> There is a miracle that happens in the Consecration, a miracle to which all those can testify who have known its reality for themselves.... Of course this is a miracle; but it is not a material miracle... It is a spiritual miracle, which matters infinitely.
>
> At once as Sacrament and as fellowship, the Communion surely ought to be administered and received reverently before the altar, rather than without effort in the pew.

He says further that "no one who is not fully ordained" can administer the Communion in any church. Evidently he failed to discover the change made by the General Conference of the Methodist Church in 1952 which made an exception of unordained pastors while serving pastoral charges under certain specified conditions. Likewise, Disciples of Christ have Communion administered by unordained laymen to seated congregations.

The author thinks that the Holy Sacrament should be administered weekly with communicants kneeling at the altar. John Wesley urged this long ago. Still other groups either sit or stand while they share in the Holy Sacrament.

Further stimulating treatment is given of the place and importance of the sermon in worship as well as of "occasional services" such as those of baptism, receiving church membership vows, marriage ceremonies, funeral services and the like. He challenges clergymen to make their sermons more worshipful and "relevant," reminding the reader that Jesus set the "pattern" for all his followers by "uniting instruction with worship" in blessing the bread and the cup at the Last Supper.

Usefulness of this volume is augmented greatly by eight meaty, discerning appendices and an exceptionally good index of subjects and names. James Seehorn Seneker

THE INTERPRETER'S BIBLE

Volume 3. Edited by George Buttrick and others. New York and Nashville: Abingdon Press, 1954. 1198 *pp.* $8.75.

Another volume of the greatest book bargain of our time is available—and in terms of sheer size, this is the *biggest* bargain of all. The quality of writing is high enough to assure us that it is a bargain in other ways as well.

Volume 3 contains the commentary on Kings, Chronicles, Ezra-Nehemiah, Esther, and Job. If other readers have the same concerns that the reviewer has, attention will be centered on Job. Nevertheless, first-rate scholarship and sound expository ability have been applied to all the books in this volume. Norman Snaith wrote the exegesis of Kings, with Ralph Sockman dividing the expository task with Raymond Calkins. W. A. L. Elmslie handled both exegesis and exposition for Chronicles—a feat matched only by Nathaniel Micklem, on Leviticus. Ezra-Nehemiah was treated as a unity, with Raymond Bowman writing exegesis and Charles Gilkey the exposition. Bernhard Anderson wrote the exegesis of Esther and Arthur Lichtenberger the exposition. The exegesis of Job was done by Samuel Terrien, and Paul Sherer wrote the exposition.

Space does not permit detailed comment on this vast compilation of interpretive material; suffice it to say that, despite many points where the reviewer would take issue with the writers (and what book would be exempt from that, save one he writes himself?), the volume is filled with exciting treasures for the student and the preacher—neither of whom can afford to be without this book. Edward C. Hobbs

A THEOLOGY OF THE LIVING CHURCH

By L. Harold DeWolf. New York: Harper & Brothers, 1953. 383 *pp.* $5.00.

There is an interesting bit of innocent

self-deception in the Prologue of St. Thomas' *Summa Theologiae*:

> Because the doctor of catholic truth ought not only to teach the proficient, but also to instruct beginners..., we purpose in this book to treat of whatever belongs to the Christian religion, in such a way as may tend to the instruction of beginners...
>
> Endeavoring to avoid these and other like faults enumerated above we shall try, by God's help to set forth whatever is included in this sacred doctrine as briefly and clearly as the matter itself may allow.

With this announced end in view, St. Thomas then proceeds to pour out three thousand pages of tight-packed, profound and unadorned theological argument!

This is one way of illustrating the dilemma of the systematic theologian. The "beginners" in the field do very much need a summary of the basic issues of Christian doctrine—"set forth as briefly and clearly as the matter itself may allow." But just how briefly and clearly is that? Aye, there's the rub! If the system's scope is ample and the treatment proficient, it is then well-nigh impossible to stay inside the compass of a single volume. But, on the other hand, we all know how "beginners" falter in their effort to harvest the superabundant riches of the multi-volumned theological "classics." It is hard to know which horn of the dilemma is less uncomfortable in the tasks and business of theological instruction.

A Theology of the Living Church is a candid and successful effort to serve the needs of theological students and parish ministers for a comprehensive outline of the capital issues in Christian thought—in a relatively short and summary volume. I can heartily testify to its great usefulness in this function, for a large majority of our Perkins' students annually elect to read it as a part of their basic reading in theology. Their reactions, however varied, have all agreed on the breadth and the balance of this survey of Christian doctrine.

There is not much value nowadays in the search for accurate theological labels to pin on each other. What would it mean to say that DeWolf's theological outlook is "liberal"? As much—and as little—as when we hear it said that Reinhold Niebuhr is "neo-orthodox"! The truth is that in the contemporary theological revival the old party lines have gotten more than a little blurred—among those that are open to the ongoing life of the mind of the Christian community. Professor DeWolf speaks from and speaks for the well-known tradition of "Boston Personalism," but with a healthy and productive independence of his own, which, for example, explicitly allows that his own personalistic metaphysics is not the single and *necessary* presupposition of an adequate Christian theology (p. 64). Or, to take another example, DeWolf very carefully corrects Brightman's "finitistic" effort to deal with the perennial problem of evil. The sections on faith and reason (chaps. 2-4) endeavor to hold both in fruitful synthesis and in the long, and central, section (Part V) on "Christ and Reconciliation," there is a strong emphasis on the *objectivity* of the "moral-influence" view of Christ's sacrificial life and death. DeWolf has read with care and insight the whole range of contemporary theological literature (see the excellent bibliography, pp. 265-75) and has been open to and critical of it all. His style is clear and smooth; he almost always gets to the heart of each great issue—and he never fails to say something wise and quietly constructive. The book is never strident, never angry, never defensive.

Its chief defects arise from what one might call the incompatibility of its virtues. It is comprehensive enough, but it is too compact. It is orderly enough, but not always gripping or vivid. It is success-

ful enough in the delineation of the problems, but often appears incomplete and sometimes the reader's hopes are frustrated.

But the volume does its primary job very well—it affords theological students and ministers a thoroughly competent and comprehensive outline of theology, which has been fashioned out of the 19th century liberal legacy and made to match the changes and needs in the atmosphere of contemporary man's thought and feeling. As one of my students properly said of it, "That's a *good book* to have around all the time!"

Albert Outler

THE CHRISTIAN HOPE

By T. A. Kantonen. Philadelphia: Muhlenberg Press, 1954. 114 *pp.* $1.50.

Now that the Evanston meeting of the World Council of Churches is over, the emphasis on Christ as "the Hope of the World" will surely be kept alive among us. Professor Kantonen, Lutheran theologian of Hamma Divinity School, has written a little book which can help us. The book makes no effort at extending the accumulated wisdom about the Christian meaning of "the last things." Therefore, the argument of the book is not strained. At the same time, it presents a great bulk of significant thinking, and does so with an intellectual guilelessness uncommon among theologians. This is not to say that crucial theological decisions are not faced by the author. A balanced view is struck between (yet at a distance from) fundamentalist premillenialism and the older optimism. Much data from the Bible and from traditional and contemporary theology are succinctly included. While the book is not particularly written to inspire, when it has been read it will have provided the pastor with an abundance of authentic and instructive guidance toward the edification of the church.

Carl Michalson

THE WORLD'S RELIGIONS

By Charles Samuel Braden. New York, Nashville and Dallas: Abingdon Press, 1954. 256 *pp.* $3.00.

The wholesome interest of the general reading public in the major religious systems of the world has stirred the publishing interests in this country and in England to issue within recent months a number of inexpensive, non-technical books in this field. We may be grateful to the Abingdon Press for contributing to this growing issue a revised edition of Dr. Braden's *The World's Religions.*

First published in 1939, this excellent little volume has served well as a handbook for both casual and serious students of man's religions. Its continued usefulness, even in this present transitional period, is now assured by the character of revisions incorporated in this new edition. Of these alterations the most obvious is the inclusion of an entirely new chapter on the "Religions of Ancient America," but the most important revisions are those which prepare the reader to understand the important new trends — moving especially within the religions of the Orient—which reflect the effects of war, communism, and the revolution of technically backward peoples. The author's insights into these tendencies were sharpened during his recent trip around the world, when he was gathering the material for his *War, Communism and World Religions,* one of the most highly regarded religious books to appear during the last year.

H. Neill McFarland

THE SYMBOLS OF RELIGIOUS FAITH

By Ben Kimpel. New York: The Philosophical Library, 1954. 184 *pages.* $3.75.

As a treatise stressing the nature and importance of symbol for the religious life, this book has much to commend it. How-

ever, as a persistent and pervasive argument for a specific thesis on what is to be classified as religious and what is to be deemed non-religious, the work is unsatisfying and unconvincing. It is Professor Kimpel's contention that a genuinely religious frame of reference is to be found only where there is an acknowledgment of a reality transcendent to oneself and one's environing world, and where this reality is revered as that upon which one is dependent for what is held to be the essential goods of life. There is much in such a definition that commends itself to any who has been nurtured in the Hebrew-Christian tradition, particularly in the emphasis upon transcendence. One wonders, on the other hand, if this is not a definition of what the author feels that religion "ought" to be rather than an inclusive criterion for what is to be classified as religious and non-religious. It is the term "acknowledgment" that disturbs the present writer, an aspect of the definition on which Dr. Kimpel places great emphasis. Is it not possible, indeed an actual fact, that persons often live from "centers of commitment" which are quite different from what they "acknowledge" (and perhaps believe) to be their "ultimate commitment"? As Luther put it, "whatever your heart clings to and confides in, that is really your God." This consideration may be of the utmost importance as we give thought to our task as ministers. May it be that conversion is really never from no "god" whatsoever but rather from a false god? If this should be so, it has a bearing of no little significance for our conception of the whole task of evangelism. Indeed, it may also mean that there is a real sense in which the process of conversion is never fully completed for any of us, the need for which is manifestly clear when we face squarely our own betrayals, however subtle, of the God of life and the Lord of history.

A serious question must be raised, then, as to whether the fundamental thesis that informs this book is adequate to the complexities and subtleties of the religious commitment. On the other hand, it would be an injustice to the author to take issue with his basic thesis and allow this to obscure certain merits of the work as a whole. Professor Kimpel has much to say on the role of symbol in religion which will undoubtedly gain an appreciative hearing from his readers. It must be said, on the other hand, that some will be disappointed with the apparent failure on the part of the author to take into account some of the penetrating and creative work on religious symbol, particularly myth, being done in theological circles today, in Judaism as well as Christianity, e.g., by Buber, Tillich, Bultmann, and in philosophy with important implications for religion, by Langer and Emmet.

Perhaps one of the most valuable uses for this work will be for the student of comparative religion. The author has gathered a large array of significant data from the various religions of the world, and his treatment includes many perceptive and stimulating insights. From the standpoint of style, the reader may become wearied by the amount of repetition. But be this as it may, the book is informative on the amazing variety of ways in which man has expressed his religious faith, while conveying, at the same time, a sense of the common humanity revealed in man's encounter with life at its deepest level. Herndon Wagers

BUDDHIST TEXTS THROUGH THE AGES

By Edward Conze, Editor, New York: Philosophical Library, 1954. 322 *pp.* $7.50.

The assembling of a collection of well-rendered texts which will represent adequately every major development within Buddhism is a heroic undertaking. The very minimum requirement for such an en-

deavor involves the selection and translation of texts written originally in one of at least five different languages: Sanskrit, Pali, Tibetan, Chinese, and Japanese. Since no man can be equally the master of all these, the project must be undertaken cooperatively; but, because of the tactical problems involved in scholarly collaboration and in the clearing of copyright barriers, such a collective effort is seldom considered to be feasible. Hence, to the knowledge of this reviewer at least, there has never before been made available in the English language a collection of freshly-translated Buddhist texts as comprehensive and as well edited as this present volume. Here there is at least a textual sample of every important Buddhist development. The work includes all new translations prepared by four acknowledged authorities. The weakness of the book is that it contains little introduction, few notes, and no commentary. For these supplementations the reader is referred by the editor to a book which he has previously written, *Buddhism, Its Essence and Development.*

H. Neill McFarland

UNDER THREE FLAGS

By Stephen Neill. New York: Friendship Press, 1954. 185 *pp. Colored map.* $2.00 *cloth,* $1.25 *paper.*

The rise of nationalism, the renascence of the indigenous religions, and, in general, the mounting restlessness in many of the lands in which the Christian mission has long been established, indicate the urgent necessity for "re-thinking missions" once again if Christianity is to have any considerable role in shaping the destiny of Asia. Bishop Stephen Neill, a renowned world Christian, is fully alert to this necessity, especially with reference to the particular problems of India, Pakistan, and Ceylon, the countries over which wave the "three flags" mentioned in the title of this helpful book.

Relinquishing none of his missionary zeal, but avoiding the pious platitudes and uninformed optimism which characterize so much writing upon missionary themes, Bishop Neill has faced directly and calmly the whole complex scene in India and its derivative countries. After making an objective analysis of the radical political changes and the resulting multitude of problems in these three lands, he has re-evaluated the program of Christian missions *vis a vis* these new developments and has offered some wise and practical suggestions for revisions in that program.

This book has been selected by the Woman's Division of Christian Service as one of the approved study texts for the coming year. The choice is an excellent one, for both in outline and content it is admirably suited for group study and is especially to be recommended for that use. This fact, however, should not deter individuals from an independent perusal of the contents of this book. It is eminently worthwhile.

H. Neill McFarland

A HALF CENTURY OF UNION THEOLOGICAL SEMINARY, 1896-1945

By Henry Sloan Coffin. New York: Charles Scribner's Sons, 1954. 261 *pp.* $2.50.

Most histories of institutions appeal to a restricted audience only. This is not the case with Dr. Coffin's history of Union Seminary. To be sure, it will be read most avidly by alumni of that institution. Yet partly because of the personalities which it treats and partly because of Dr. Coffin's feeling for the cross-currents of theological thinking during the first half of the twentieth century, this book will appeal to a wider audience.

To read it is to get a glimpse of the main currents of thinking during the period. With all due respects to other venerable seminaries, also represented on the Perkins faculty, Union has probably been more in the thick of theological ferment than

any other similar institution in the country. It may be that others have entertained more profound thinkers and have maintained academic standards as high, if not higher, than those of Union. But Union has had its Brown, its Coe, its McGiffert, its Niebuhr, its Tillich, and dozens of other personalities that have helped to brighten the American church scene.

Theological professors ought to read the book for two reasons: Comments by graduates of Union on various faculty members are most enlightening. Further, any seminary that thinks it is now having difficulties pleasing its constituency can take heart over the fact that Union weathered controversies which make those of the present day seem trivial. Howard Grimes

THE PREACHER AND HIS AUDIENCE

By Webb B. Garrison. New York: Fleming H. Revell Co., 1954. 285 *pp.* $3.00.

This book assumes that the preacher, as every good speaker, wants to "get it over" to his listeners. Communication is the central concern, and the first requirement is "to have something to say." Bright methods and brilliant techniques can never be substituted for "great ideas."

The author is centrally concerned with the problems or difficulties of communication and the principles by which the preacher may effectively command attention, communicate meaning, and gain the desired response from the listener.

The multiple and variable factors which govern the listener's attention, his emotional and intellectual following through to decision and action, are investigated with careful consideration.

The problems of motivations and purposes of the listener as well as preacher are faced. The author suggests ways to polarize an audience, that is, to make them focus on the ideas of the sermon. He studies the blending of strong feelings with deep thinking, the warm heart and the keen mind.

The problems of style, structure, illustrations, figures of speech, emphasis, those of tone, pitch, gesture, as well as problems of setting and surroundings are studied for effective communication. The book lists various ways of expressing in overt acts the valid actions and decisions reached by the listener because of the sermon. There are many "check-list" questions to give the reader standards or scales of measurement for the effectiveness of the several factors in the preacher's communication. Through a wide acquaintance with the use of expert studies in the fields of psychology and social phychology Mr Garrison brings the reader to extremely practical and detailed considerations. He convinces the reader that he must know and face all the difficulties in the "total process of preacher-to-congregation communication." Ranging from proper temperature and correct lighting on to the "putting flesh on the bones" of sermon skeletons these difficulties are openly and boldly brought before the preacher.

The book is definitely provocative, suggestive, and useful. George C. Baker, Jr.

A TALE OF TWO BROTHERS

John and Charles Wesley

By Mabel Richmond Brailsford. New York: The Oxford University Press, 1954. 310 *pp.* $4.00.

Don't read the first page of this book unless you are willing to be robbed of the time it takes to read the whole of it. This is one of those books which if you start you will finish. Incredible, certainly, those two men. How is it still possible for new Wesleyana to appear year after year? There seems always something yet to be said about these brothers and their achievements.

Author Brailsford is primarily concerned with the interrelationships between John and Charles. Often stormy and difficult, with almost constant bickering, each one inter-

fering and trying to manage the other, and yet collaborating indispensably to create a movement which neither one by himself could have precipitated, the life of this pair is described sympathetically if with some gentle irony. The sophisticated person can hardly help being amused at the Wesleys' love affairs, and Miss Brailsford exploits the human interest in them to the full. It is not too hard to agree with Ronald Knox that John, at least, should never have married. But never mind: read the book.

Fred D. Gealy

A TREASURY OF HYMNS

Edited by Maria Leiper nad Henry W. Simon. Historical notes by Wallace Brockway and decorations by Frank Lieberman. New York: Simon and Schuster, 1953. 375 *pp.* $6.00.

HYMNS FOR CHILDREN AND GROWNUPS

Edited by Lee Hastings Bristol, Jr. and Harold W. Friedell. New York: Farrar, Straus and Young, 1953. 185 *hymns xxxviii* + *pp.* $3.75.

These are two of the choicest family hymnals ever published. In their planning, everything has been thought of: quality of print and paper, binding, size, design, decoration, selection of texts and tunes, notes and comments, and indexes. The *Treasury of Hymns*, folio size, is obviously intended to be used at the piano with family and friends gathered around. The clear black type, the gay color flourishes on every page, the startling full page introduction in color for each of the five sections: all this gives the book high distinction. Hymns are selected for every taste, young and old, critical and untutored, with a very large number of the finest hymns and tunes in the church's treasury, including even the Bach favorite, "Jesu, joy of man's desiring," and the Mozart, "Ave Verum" in Latin. The forty-three pages of gospel hymns should please all lover of light hymn types who are content to have their tunes in the pre-swing era.

Wallace Brockway's notes under each hymn are brief and choice, kindly but sly, knowing to the initiate but inoffensive to the simple. For instance, he speaks of the "conforting monotony" of "Take time to be holy," and suggests that "Perhaps Dr. Rankin was not to blame for the chorus of 'God be with you till we meet again'." He proposes that the harmonization of the refrain of "Dropping Pennies" "suggests the swift accumulation of coppers in the plate." And of "God will take care of you," he points out that "the tune is more complex than its thought: the other words might just as well be hummed."

All the hymns in *Hymns for Children and Grownups* were chosen and printed to be meaningful and easily accessible to children. In many printings the melodic line is lifted above the text, leaving the harmony for accompaniment only. This procedure lets so much light into the page that learning new hymns should be a joy. The fine spacing of the notes also uncomplicates the music, making it easy to read at sight and pleasant to play. The texts have been chosen with distinction, the music generally likewise. Bristol and Friedell are both composers and have used their own tunes generously, some of which are very good.

These two hymnals make choice Christmas gifts.

Fred D. Gealy

CHINESE THOUGHT

By. H. G. Creel. Chicago: The University of Chicago Press, 1953. *ix* + 293 *pp.* $5.00.

Professor Creel needs no introduction to students of things Chinese. His *The Birth of China* and *Confucius: The Man and the Myth* are two standard and widely enjoyed works in the field. He has the happy facility of combining expert and comprehensive knowledge of the field with a

clear and interesting literary style. His concern is not simply with history as such: there is always the reference to contemporary events. And even in the contemporary black-out in China, and in spite of the bamboo curtain, the preat past of China stands, a challenge to both China and the West. However communism may affect China, China's history is still to be reckoned with. Fred D. Gealy

CHINA IN THE SIXTEENTH CENTURY

The Journals of Matthew Ricci: 1583-1610 *Translated by Louis J. Gallager, S.J. New Yorks Handom House. xxii + 617 pp.* $7.50.

It is difficult indeed to write with any restraint concerning this significant and fascinating narrative of Catholic Missions in the Orient in the sixteenth century. This is documentary material of the first rank, exceptionally lucidly translated, and handsomely printed and bound by Random House. A far away world, the world of the sixteenth century, yet how interesting. With what high faith and confidence Christians sought to win the Orient! And with what disdain was their own sureness of superiority matched by the self-contained mind of the East! This is truly luxury reading which nobody who likes a good time should miss.
Fred D. Gealy

RELIGIOUS TRENDS IN MODERN CHINA

By Wing-tsit Chan. New York: Columbia University Press, 1953. *xiii + 327 pp.* $4.25.

Among recent books on Chinese religion, none is more important than this third volume in the series begun by Martin P. Nilsson, *Greek Popular Religion,* 1940, and Henri Frankfort, *Ancient Egyptian Religion,* 1948, and sponsored by the American Council of Learned Societies.

In China as recently as 1948-49, and, of course, competent in the Chinese language, Dr. Chan has written an admirable account of the contemporary religious situation in China. His conclusions, briefly, are: much of Confucianism has died, but much is and will remain alive. Although there is some evidence that Chinese Buddhism is disintegrating, yet the Communist government still recognizes Buddhism. Temple lands will be restricted, superstitions suppressed, only a few persons if any will be allowed to enter monasteries or convents. Yet the center of gravity in Buddhism has been gradually shifting from the monastery to society. Buddhist scholars are claiming that Buddhism is entirely harmonious with science. Buddhist thought is still vital. Islam, too, is in a new awakening and may well become sinicized as Buddhism has.

Of special interest is the chapter on the "Religion of the Intellectual." It must suffice here to quote without comment what no one will dispute as fact that the religion of Chinese intellectuals is "extremely naturalistic, rationalistic, and humanistic. It is therefore free from myths, supernatural deities, and irrational miracles . . . Such a religion poses certain problems for foreign religions that have not yet entered into the stream of Chinese thought, notably, Islam and Christianity . . . . Few mature Chinese intellectuals have been converted to Christianity, although many Christians are themselves intellectuals. This is partly due to the intellectuals' distaste for belonging to any particular religion, and partly due to the lack of communication between Chinese intellectuals and Christianity." Thus it is obvious that the entire Chinese situation is a great challenge to the West.
FRED D. GEALY

THE ALPHABET AND THE ANCIENT CALENDAR

By Hugh A .Moran. Palo Alto, California: Pacific Books. 1953. 83 *pp.*

The thesis which Mr. Moran here develops is that our alphabet is intimately and originally connected with astrological

symbols. These were of a high antiquity, and spread in essential accuracy all across Asia, so that astrological schemes from India, and in particular from China, are valid evidence on the form and the fixed sequence of this first system of written signs. The order which the alphabet assumed at an early date and has in general maintained to the present was thus dictated by cosmic facts, the astronomical order of the "Luna zodiac," which received expression in astrological symbols.

This fact of the alphabet's fixed order is one of the cogent considerations in Moran's theory. The order is not as absolute as he seems to believe, for both Arabic and Ethiopic depart widely, each going its separate way. But still it remains that any adequate account of the origin of the alphabet must explain the familiar sequence of its symbols. Moran believes his theory will meet this test, and that no other does.

Moran has well drawn attention to the existence of certain pre-literary symbols, some of which survived to late times as "mason's marks"; he has shown the importance of explaining the order, as well as the form and value of the alphabet; he has demonstrated the wide dispersal of astrological symbols and the similarity of some of these to early alphabetic letters. But somewhere about this point one hesitates, warning, Thus far and no farther—at least until the way is made clearer.

WILLIAM A. IRWIN

THE DOUGLASS SUNDAY SCHOOL LESSONS

Practical Expositions of the International Sunday School Lessons. By Earl L. Douglass. New York: The Macmillan Company, 1954. *ix* + 473 *pp.* $2.95.

For teachers of adult classes using the International Sunday School Lessons, this is probably the best of the annual commentaries. Although the use of such works is discouraged by most Methodist religious educators, the fact is that many teachers continue to use them. Except for the Biblical literalism and the theological tone of this volume, there is much to commend it. This is to say that its "practical" illustrations are helpful to the average teacher. It is no doubt unwise to encourage the use of any of the non-denominational expositions, though the selection of the least objectionable ones is important for those who use such commentaries notwithstanding these objections.

HOWARD GRIMES

SOME RECOMMENDED BOOKS FOR USE WITH LAYMEN—THE BIBLE

Ministers are often asked to recommend good but non-technical books on the Bible to laymen, and often find need for such books in teaching classes or study-groups. Many books given wide circulation are of relatively little value, if not actually harmful. It is in the hope of filling this need that the following books are listed.

CONCISE BIBLE COMMENTARY

By W. K. Lowther Clarke. Macmillan, 1953. $7.00.

A first-class one-volume commentary, with the average churchman in mind. The actual commentary notes are brief enough to be used, yet provide help where needed. Many general articles on matters of importance in studying the Bible; introductions to every book of the Bible (Apocrypha included); an appendix with a glossary of Bible words (summing up much that is distributed elsewhere through the commentary), some Bible study outlines, other useful information, and an index are included. Maps are in clear outline form. *Every* Sunday School teacher and officer should own this book, as well as anyone interested in digging into the Bible.

PREFACE TO BIBLE-STUDY
By Alan Richardson. Westminster, 1943. $1.50.

This is a preface to the study of the Bible itself, not to the study of books about the Bible. Though he takes account of the results of Biblical criticism (and it is important that any book used should do this), he is not concerned with the Bible as a literary or historical problem, but rather as the channel of God's communication with men. Hence he deals in a simple and helpful way with such matters as the right approach to the Bible, the apparent conflict of faith and higher criticism, inspiration of the Bible, and revelation through history. On the basis of such considerations he is able to deal with significant Biblical themes such as judgment and salvation, the Old Testament witness to Christ, myth and history, the new divine language, the word of creation and salvation, and finally obedience to the Word of God. At the end is a group of brief discussions on how to run Bible-study groups, aids to Bible-study, discussion questions, etc. A very useful *beginning book*—which begins where most laymen need to begin.

THE BIBLE TODAY
By C. H. Dodd. Macmillan, 1947. $2.50.

Another book of the "introductory" type, but of a different sort than Richardson's. Dodd begins with the question, What is the Bible?, and answers in the light of present-day Biblical study. There follows a short account of the various ways the Bible has been interpreted through the centuries, coming right up to the present. Then a chapter is devoted to each Testament, showing how modern criticism views the Bible—an excellent over-all view. The remainder of the book deals with the crucial questions about the relation of revelation and history, with our own situation in clear view. Not as simply-written as Richardson's book, but should offer no difficulties to an intelligent average layman.

JESUS
By Martin Dibelius. Westminster, 1949. $2.50.

Probably *the best* single book on Jesus that is simply written and short enough for popular use. A brief account of Gospel research prepares the reader for the method of approach Dibelius follows; and the world of Jesus is given very brief but outstanding treatment. The main part is given to Jesus himself, but not in the old "biographical" way; rather, Jesus' message and mission are given in such a way that they lay a demand upon *us,* even though the first-century framework is never forgotten. The resurrection, so crucial to Christian faith, is rightly presented as no object of historical science at all, but as the object of faith or unfaith. A disturbing book for many—because it disturbs many cherished idols and points instead to him who casts down every idol.

OPENING THE NEW TESTAMENT
By Floyd Filson. Westminster, 1952. $2.50.

This book was written with the average layman in mind, and lends itself easily to use with groups or individuals who are looking for a general introduction to the various books of the New Testament, but find a one-chapter summary of the whole Testament too brief. Scholarly problems and answers are conveyed in a way that is quite disarming, and doesn't seem "scholarly" at all, in the popular sense of that term. Popular appeal is increased by the inclusion of a number of illustrations. However, caution: do not encourage people to read this book through as a substitute for the books it "opens"—it should be read a chapter at a time, in each case followed by a reading or study of the book in the Bible itself. (Likewise with all the other books in this list—they cannot in any way take the place of *studying the Bible itself.*)

EDWARD C. HOBBS